

עם ציורים

Kabbalah

in word and image

קבלה

אין ווארט און בילד

נבורה

בינה

חכמה

חסד

with the
Book of Creation
ספר יצירה
and from the
ZOHAR

דקדק

הוד

נצח

מלכות

יסוד

תפארת

by Saul Raskin

INTRODUCTION

In preparing this volume I was deeply aware of the many difficulties before me, first in its subject matter and then in its presentation. The subject is strange to most people. The Kabbalah is an ancient Jewish mystical teaching, a religious philosophy, or theosophy with most unusual, most unexpected, often paradoxical, but always brilliant and deep ideas.

It had a long period of development, over a thousand years before it matured. Its origin can be traced in the ways of life, prayers and Ideas of the Essenes, a mystic brotherhood, of about 4000 souls, who lived in the time of the second Temple. They were ascetics, preferred silence, white clothes, common meals, prayer together, and so arranged that the "Shema" of their morning service should be at the time when the sun rises in its radiance. They were always in a state of near ecstasy, despised riches, fame, practicing benevolence and high morality, truly the marvel of the world. Kabbalistic Ideas can be seen in the writings of the prophet Ezekiel in his visions of God's Throne, Chariot and Angels. Also the pages of the Mishnah, Talmud, Midrashim. Old Apocalypics show beginnings of this teaching that came to a bolder expression in the Merkabah mysticism and in the early Chassidic appearances.

The Kabbalah once alive and vibrant was almost forgotten for centuries, but is again gaining interest in our days among historians, students and people in search for an entrance to the mysteries of the Creator and His creation.

The way to the understanding of Kabbalah is not a wide open road. The difficult style of its literature, a very extensive one, reaching the number of three thousand books and about as many in manuscripts, is surely an obstacle. Besides, the road to it is blocked by bitter opposition, misrepresentation, slander and ridicule.

I am painfully aware that my writings in this volume may not do justice to the subject, but the Kabbalah taught me to believe in the power of prayer, so I pray and hope that I will not fail in my task.

And what is my task?

It is to show the Kabbalah. For the first time in its long history, to present it in images, in drawings, comment on it pictorially. The difficulty lies in the selection of a way, manner, or style for my work. Shall it be abstract, nonobjective or surrealistic? Or perhaps realistic?

It may sound controversial when I say that I intend to prefer the realistic approach for the highly abstract, mystic and symbolic themes of the Kabbalah. I thought that other styles would not clear up the dense and heavy haze and obscurity of the Kabbalah passages. Even employing simple realism I will have to ask my readers to read the accompanying words of explanation before looking at the drawings.

My hope is that through the drawings my readers may be led to a study of deeper and more genuine sources of the Kabbalah, a teaching of so much beauty and nobility.

I cannot proceed with my work without a few words of appreciation and apology to Prof. Gershom G. Scholem for leaning heavily upon his most excellent book: "Major Trends in Jewish Mysticism." Also to Rabbi Levi Isaac Krakowsky for the same reason, that is, for learning much from his expert book "Kabbalah" and from his lectures on the same subject.

I must add with appreciation that all references and excerpts from the Zohar are based upon the translations in English made by Maurice Simon and Harry Sperling.

SAUL RASKIN



הצוירים מעשה ידי
שאול ראסקין

To my son Eugene

וּמַעֲשֵׂה יָדָיו מִגִּיד תְּרַמֵּץ: [וְנֹסֶם לַיּוֹם יִבְיַע אָמַר
וְלִלְכָה לְלִלְכָה יְחִידָה דַּעַת. [וְנֹסֶם אָמַר וְאִין דְּבָרִים, בְּלִי
נִשְׁמָע קוֹלָם. [כָּל-הָאָרֶץ יֵצֵא קוֹם, וּבִקְצֵר
תִּבְל מְלִיחָם, לִשְׁמֵשׁ שָׁם אֱהֵל בָּהֶם. [וְהוּא
כִּחְתָן יֵצֵא מִחֶפְתּוֹ, יִשְׁיֵשׁ כְּגִבּוֹר לְרוּץ אֶרֶץ.

The heavens relate the glory of God; and the sky telleth
of the works of His hands.
Day unto day uttereth speech, and night unto night show-
eth knowledge.

There is no speech, there are no words, their voice is not
heard.

[But] their melody extendeth through all the earth, and
to the end of the world their words. For the sun hath He set
a tabernacle among them;

And he goeth out as a bridegroom from his chamber, he
is glad like a strong man to run his course;

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ספר יצירה

BOOK OF CREATION

פרק א

בשמים ושתים נתיבות פליאות חכמה חקק יה יהוה צבאות אלהי ישראל אלהים חיים ומלאך עולם אל שדי רחום וחנן רם ונשא שיוכן עד מרום וקדוש שימו וברא את עולמו בעלשה ספרים-בספר, וסופר וסיפור:

עשר ספירות בלימה עשרים ושתים אותיות יסוד שלש אמות ושבע פפולות ושתים עשר פשוטות:

עשר ספירות בלימה מספר עשר אצבעות חמש פוגד חמש וברית יחד ומכונות באמצע כמלת לשון וכמלת המעור:

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה הבן בחכמה וחפם בבינה בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכורו:

עשר ספירות בלימה מדתן עשר שאין להם סוף עומק ראשית עומק אחרית עומק טוב ועומק רע, עומק רים ועומק תחת, עומק מזרח ועומק מערב, עומק צפון ועומק דרום, ארון יחיד אל מלך ואמן מושל בכולם ממען קדשן עד עדי עד:

עשר ספירות בלימה צפיתן כמראה הבקע ותכליתן אין להן קידבן בקצוה ושוב ולמאמרו פסוקה ירדפו ולפני קסאז הם משתחיים:

עשר ספירות בלימה נעיצן סופן בתהלתן כשילבתת קשורה בגלגל שואדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

עשר ספירות בלימה בלום פיה מלדבר ולבך מלחרה ואם רץ לבן שוב למקום שילכך נאמר קצוה ושוב ועל דבר זה נכרת ברית:

עשר ספירות בלימה אחת רוח אלהים חיים, ברוך ומבורך שימו שיל חי העולמים קול ורוח ודבור זהו רוח הקודש:

שתיים רוח מרום חקק וחצב בה עשרים ושתים אותיות יסוד שלש אמות ושבעה פפולות ושנים עשרה פשוטות ורוח אחת ברוך:

שלש מים מרום חקק וחצב בהן תהוה ובהו הפשי ושיט חקקן כמין ערוגה תציבן כמין חומה סככים כמין מעיבה:

ארבע אש מים חקק וחצב בה כסא הקבוד שרפנים ואופנים וחיות הקודש ומלאכי השרת זמשלשתן יסוד מעונו שנאמר עושה מלאכי רוחות משרתיו אש לורש:

חמש שלש אותיות מן הפשוטות חתם רוח בעד שלש וקבען בשמו הגדול יהוה וחתם בהם שש קצוות ופנה למעלה וחתמו ביהוה, שש חתם תחת פנה למטה וחתמו ביהוה, שש חתם מזרח פנה לפניו וחתמו בהיו:

שבע חתם מערב פנה לאחוריו וחתמו בהיו, שש חתם דרום ופנה לימינו וחתמו ביהוה, חתם צפון ופנה לשמאלו וחתמו ביהוה:

עשר ספירות בלימה אחת רוח אלהים חיים ורוח מרום ומים מרום ואש ממים ורוח מעלה ותחת מזרח ומערב צפון ודרום:

פרק ב

עשרים ושתים אותיות יסוד שלש אמות ושבע פפולות ושנים עשר פשוטות, שלש אמות אמש יסודן כף זכות וכף חובה ולשון חק מכריע בינהיים:

חקקן חצבן: שולן והמירן צרפן צר בהם נפש כל תיצור ונפש העתיד לצור: עשרים ושתים אותיות יסוד חקקות בקול חצובות ברוח קבועות בפה בחמש מקומות אחת בומף גיכף זשצ:

ד"ס דמלגת: עשרים ושתים אותיות יסוד קבועות בגלגל: ברל"א שיערים וחוזר הגלגל פניו: ואחור וזהו סימן לדבר: אין במובה למעלה מענה ואין ברעה למטה מנגע: כיצד שיקקן והמירן אלף עם כולם וכולם עם אלף: בית עם כולם וכולם עם בית וחוזרת חלילה נמצאפל היצור וכל הדבור יוצא בשם אחד: יצר מתוהו ממש ועשה אינו ישנו וחצב עמודים גדו:

לש מאיר שאינו נתפש זה סימן צופה וממיר עושה כל תיצור ואת כל הדברים שם אחד וסמן לדבר עשרים ושתים מנינים בגוף אחד: שלש אמות אמש יסודן כף חובה וכף זכור:

ולשון חוק מכריע בנתיים: שלש אמות אמש יסוד גדול מופלא ומכוסה וחותם בשש טבעות וממנו יוצאים אש ומים מתחלקים זכר ונקבה שלש אמות אמש יסודן ומהן נולדו אבות שמהם נברא הכל:

פרק ג

שלש אמות אמש בעולם אויר ומים: אש שמים נבראו תחלה מאש וארץ נבראת ממים והאוויר מכריע בין האש ובין המים: שלש אמות אמש בפניה אש ומים ורוח וחום:

DOTS, LINES, LETTERS, NUMBERS, NAMES
AND CREATOR OF THE UNIVERSE

Two kinds of teachers led me into the mysteries of Kabbalah. One kind were those that actually taught me the Kabbalah, the other kind — about the Kabbalah. Those that instructed me in this philosophy were Kabbalists themselves, therefore poor and difficult teachers. They used instruction on me similar in style to their own way of telling and writing, that is the unorganized, unsystematic, obscure way of presentation, more in manner of implications, suggestions, esoteric hints, trusting that what already has been said, was enough said. They follow their own teachers who depend more upon dreams, revelations, findings of the heart, than purely logical thinking.

From them I heard that the first to study the Kabbalah was Adam Harishon, the first man God created. Then came Shem, the second son of Noah, Abraham was the next, the Egyptians, Moses, the Elders, Simeon ben Yohai, and everyone who was a Zadik. It sounds by their words, as if the Kabbalah arrived and was complete at the very day of creation. People only studied it, but did not make it.

From the other kind of teachers I have learned another set of facts and dates:

It was about the 13th century of the present era that the Kabbalah began to assume more and more definite outlines of a mystical philosophy, reaching a high point in Spain at the close of the following two centuries.

Then after an interval of a century or more it appeared again in Safed, Palestine, reaching a summit there. A new decline followed, regaining interest in our present day. From those teachers I have learned about the three groups in which the development of Kabbalah could be divided — two in Spain, the Prophetic or Ecstatic of Abulafia, and the Theosophic of Moses de Leon. The third is the school of Redemption led by Rabbi Isaac Luria of Safed. They did not develop entirely different systems in Kabbalah, not at all. The doctrine of Sephiroth, as we shall

see it later, is shared by all the three groups as well as the use of symbolism as the language of God and man. They all accept each part of it, each dot, letter, word, or profound symbolic meaning, able to explain less manifestations of creation, and that standing of it can be revealed to man, no deeply hidden it may appear to be.

Further they all consider the twenty-two the Hebrew Alfabeth of prime importance are numbers, names, contemplation and differentiation of the two schools in Spain and in Safed are the methods, or preference one part or the other of the teaching, that it is what matters and, of course, the accurate novel and striking thoughts, conceptions and

The basic elements of all schools in Kabbalah indicated in an exceedingly small book the smallest and earliest document in the history of Kabbalah. The name of it is "Sefer of Kabbalah. The time of its appearance is gested to be the first, or second century of the present era, and its author — the legendary Rabbi Joseph. This little book is by all Kabbalists considered to be a rich spring of clearest wisdom, from which they all drank in for Divine Knowledge.

Because of its importance, its rarity, and its similarity to mathematical formulae, this Sefer deserves to be placed at the head of the book. The reader will find its original Hebrew text reproduced upon the following pages. Reproduce it fully, and do not despair if you don't understand it in full or in part. It takes time and a willingness to study it.

Chapter I

Chapter II

Chapter III

Chapter IV

Chapter V

Name

Chapter VI

END OF THE
BOOK OF CREATION

END OF THE
BOOK OF CREATION



Rabbi Akiba ben Joseph, Rachel his wife, Bar Cochba, and the Roman King, Hadrian.

Rabbi Akiba ben Joseph

The legend tells us about Rabbi Akiba, the possible author of *Sefer Yetzirah*, that he had grown up a humble shepherd to a flock of a rich man in Jerusalem. One day he saw the lovely daughter of his master, Rachel, and dared to fall in love and aspire to marry her. Against the will of her father she became his wife and induced him to devote his life to study and learning. And so, because of her, the ignorant youth became one of the greatest teachers in Israel. He also was a great Jewish patriot. It was the time when the Roman King Hadrian decided to make an end to Jewish religion, state and to the spirit of rebellion still alive in this people. It was known to the Roman oppressor that Akiba called Bar Cochba the Messiah, the Deliverer, and had urged the Jews to revolt against Rome with Bar Cochba as the leader. For this and for his devotion to the Torah, and for his mystical teaching Akiba was condemned to die together with others (עשרה חרוגי מלכות) the death of a martyr.

His sayings, interpretations of the law and teachings are many, but at present we are concerned with his thoughts as embodied in this *Sefer Yetzirah*. Rabbi Akiba was believed to know the mystic significance of the letters which constitute the Holy Name. But it should only be accessible to the very pious. Therefore the concise and obscure style of its writing. Nevertheless some would say that this little book had greater influence on the development of the Jewish mind than any other book after the Talmud.

The basic ideas of this book are, so to say, philological, that is the 22 letters of the Hebrew Alphabet, with reference to their pronunciation of its No sound can be produced without the mouth and the assistance of its five organs: in the throat, on the palate of the mouth, the tongue, lips and teeth. All letters are in three groups, the three Mothers, א, מ, נ.

Alef, Mem, Shin signify: air, water and fire. The seven doubles א, ב, ג, ד, ה, ו, ז, Beth, Gimel, Daled, Koph, Peh, Resh, Tav, are symbols of life, peace, wisdom, riches, grace, fertility and power. The twelve simple letters are: ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, Heh, Vau, Zain, Cheth, Teth, Yod Lamed, Nun, Samech, Oin, Tzadik, Quph, indicate: sight, hearing, smell, speech, taste, sexual love, work, movement, anger, mirth, imagination and sleep.

Akiba also knew And combinations of them all make the universe. The mystery of numbers: One is above three, three above seven, seven above twelve, but all are in the One. Seven are the gateways to the soul, 32 the ways of wisdom. The sphere's gates are 231. Two letters produce two houses — three produce six, four — 24, 5 — 120, 6 — 720, 7 — 540 There is one, nothing is less, seven is divided, twelve is like in a warfare, but all is in One, the Creator; Out of Him emanate ten Sephiroth, through them the Creator manifests Himself. But their end is in their beginning, their beginning in their end, as the flame is related to the coal, so are they to the Creator, the Ein-Sof. They are beyond our understanding... "Close your mouth lest it speaks, and your heart lest it thinks..."

He added to it the word (בלמה) Akiba knew the doctrine of Sephiroth. "Blimah" which may mean many things: endless, abstract, or closed, ineffable, or absolute, or Nothing, that Mystical Nothing to which later Kabbalists arrived in their craving for understanding. Akiba also knew space, time, seasons, heaven with stars and planets, names of Angels and the Living Elohim. All that is indicated in the *Sefer Yetzirah*, and much, much more...



פרדס (אחר) רב עקיבא. בן עזאי בן-זומא, אלישע בן אבויה בן אבויה קיצץ בנטיעות. רב עקיבא נכנס בשלום ויצא בשלום.

פרדס (דיראשי-תיבות פון: פשט, רמז, דרוש, סוד) דעם מיסטישן פיר תנאים: בן עזאי, בן זומא, אלישע בן אבויה און רב עקיבא. א בליק האט א בליק געטאן און איז געפאלן טויט. בן זומא האט אנגעהויבן אונטערצוהאקן די פלאנצן און איז געווארן אן אפיקורס. בלויז רב עקיבא אליין איז אריין בשלום און איז ארויס בשלום.

PARDES

Pardes is the symbolic and mystical Garden in Kabbalah, containing the supreme knowledge of the Creator and creation. It requires great courage to enter the Garden. There are four methods of inquiry indicated in the four (פרדס) letters. Resh (ר) stands for Resh (רוש), that is, plain meaning. Peh (פ) stands for Pshat (פשט), that is, plain meaning. Daled (ד) stands for Drush (דרוש), that is, intimation, a hint, or wink. Reme3 (רמז), that is, Mystery. The legend is, allegory. And Samech (ס) stands for Sod (סוד), that is, Mystery. The legend tells that four Tanaim entered the Garden: Rabbi Ben Azai, Ben Zoma, Elisha ben Avuah and Rabbi Akiba. Ben Azai gazed at the Garden and died. Ben Zoma looked at it and lost his senses. Elisha ben Avuah began to cut the trees down and became a heretic. Only Rabbi Akiba entered in peace and left the Garden in peace.



A street in Safed. א געסס אין צפת.



ABRAHAM
BEN SAMUEL
ABULAFIA

ABRAHAM BEN SAMUEL ABULAFIA

The life-story of this man, adventurer, writer and mystic, the central figure of the prophetic school in Kabbalah reads this way: Born in Spain in the year 1240, he learned from his father the Bible, Mishnah and Talmud, but lost him at the age of 18. Soon the young Abulafia started his restless life of adventure. He left Spain for the East to discover the hidden river Sambatian, but disorders in the near East forced him to return to Italy and Greece, where he spent about ten years of his young life diligently studying philosophy in general and the writings of Maimonides in particular. At the same time he was forming his own mystical theory and living it. He was deeply occupied with the Kabbalistic teachings of his time, and when he was back in Spain about the year 1270, he completely gave himself to the study of Sefer Yetzirah, the book of Creation, to mystical contemplations and writings. By the age of 30 he was already the author of many manuscripts and of a school in Kabbalah we now call Prophetic or Ecstatic.

He claimed to have obtained the knowledge of the secret Name of the hidden God. He travelled through Spain teaching and preaching his doctrine, but in 1274 he left that country for a life of adventure in Italy and Greece. He attracted disciples and wrote under the names of Raziël and Zechariah. In the year of 1280 he undertook a most fantastic and dangerous task. He went to Rome to step before the Pope, Nicolas III, to plead in the name of God for the oppressed people of Israel. It seems he had Messianic ideas received by words of another mystic, that when the end of time arrives Messiah will come and step before the Pope and command him to liberate His people.

Abulafia tells how this adventure ended. When the Pope heard of Abulafia's intentions he ordered him arrested and burned as soon as he arrived in Rome. Abulafia paid no attention to this, but went fearlessly deeper into mystical meditations and preparations. When he entered the city he learned that the Pope had died suddenly in the night. Abulafia was arrested, held in prison for twenty-eight days and then set free.

After that Abulafia wandered through Italy for a number of years, completed many manuscripts, taught many disciples his personal kind of Kabbalism, against those of his contemporaries, criticizing them for their excessive symbolism and lack of personal mystical experience. He was advancing a doctrine of ecstatic and prophetic inspiration.

The end of his days are obscure. The date of his death is not known. He left behind him quite a good number of writings, and a system of considerable importance and influence upon the development of Jewish mysticism.





The vision of God's throne-chariot (the Merkabah) in the first chapter of Ezekiel (חזקאל)

Prof. Gershom G. Scholem in his work on Jewish mysticism summed it up by saying that it is a characteristic mixture of emotionalism and rationalism . . . "To unseal the soul, to untie the knots that bind it" such are Abulafia's words. To unlock the inner forces, and return the soul from multiplicity to its original unity. There is a dam that keeps the soul confined to the borders of human experience and prevents it from recognizing the Divine. But why is the soul limited? "Because," says Abulafia, "the ordinary daily life fills up our consciousness with things finite and keeps it in its limits. The problem is how to open the gates into the infinite? The way to that would be to concentrate our mind upon things other than concrete and sensual, . . . on things abstract and spiritual."

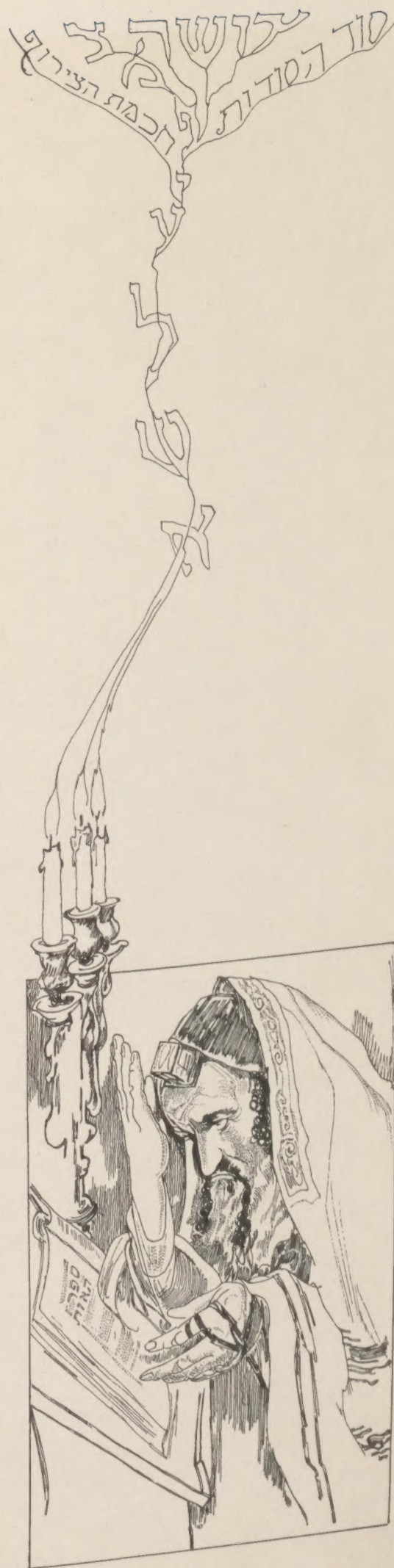
In his search and meditation over such matters Abraham Abulafia came upon the Hebrew Alphabeth, the twenty-two letters, their combinations and possible meanings. His meditation was so intense as to reach the name of God, the Ein Sof, which is the path to true mystical ecstasy.

Abulafia developed a peculiar discipline — "Hokhmah Ha-Tseruf," that is — the science of letter-combinations.

Combined letters don't have to be of a special meaning, because in the deepest sense they must and do have a meaning. Letters, all letters, single or combined, are part of God's secret Name and they all lead to the knowledge of it through meditation upon them. In fact, the more obscure the meaning seems to be, the better it serves as material for pure thinking and contemplation, disturbed less by connection to practical things. To Abulafia and his school in the Kabbalah the highest and purest prayer to the Almighty would be not a prayer of the Siddur, Tehilim or Machsir, but the Alphabeth, because it is the presentation of the world back to its Creator, who created it by the Alphabeth.

The meditation upon the letters of the Alphabeth is a discipline for a new state of consciousness similar to the one created by music. In fact the whole process resembles music, but instead of combining notes one combines letters. Combines and listens through the ears of his soul to the pleasant and elevating sensation of the composition. From the ear it goes to the heart, from there to the spleen . . . from emotion to intellectual ecstasy, and further, and higher to the sublimest delight, — the knowledge of God.

In his book of combinations, Abulafia offers a systematic guide to the theory and practice of letter-musical compositions, combinations, articulations and permutations needed for the so-called mystical logic. The form of letters, their spiritual forms, as he calls them, their numerical value, gematria, leading to names of the same numerical values, and to "jumping" and "skipping," from one thought to another, seemingly disconnected, but resulting in a rich pattern of associations, in great symphonic compositions.





When you intend to approach the Creator...

Abulafia and his disciples have described the method and manner, preparation and conduct of an attempt to approach a unity with the Ein-Sof. This is approximately how it is related:

When you intend to approach the Creator, make yourself ready by cleaning your body and soul. The body — don't overload it with food and drink, the soul — purify and pacify the mind by eliminating disturbing and aggravating thoughts. Choose a house away from noise, and none should hear your voice. Select, if you can, the hour of the night when you prepare yourself for the Creator to reveal His Name or face to you . . . Put on white clothes, the symbol of purity, and have Talit and Tefillin on you. Kindle many lights, so that it is very bright all around you. Sing a few Psalms in a melodious manner and voice so that you enter into a mood of receiving Him with gladness and joy. Then take pen, ink and spread paper before you and begin to write letters, a few or many, single or in combinations until your heart gets warm. Think of their meanings that are hidden and could reveal themselves to you. Watch their movements and see how you are being moved by them. And when you are all deep, high and centered upon that, try to see if they don't combine in the Sacred Name, or in the names of His Angels. Ponder over the whole and over the details, see it as in a dream that is being dreamed to you and for you.

You may notice then that a part of you steps out of you, faces you and talks to you, telling things to you about you, as if teaching you how to know yourself. You will at the same time notice that the letters you wrote on the paper before you, separate themselves from the paper and float in the air forming new groupings, new designs. You may see that they shape themselves into the tree of life . . . that the three letters Shin, Daled and Yod hold together in the Name of Shadai . . . you also may see the word Onechi *אנכי*. You may see spheres reaching the Ein-Sof — spheres of Atziloth, Briah, Yetzirah, Assiah. When all this is happening to you a strong trembling begins to shake all the limbs of your body. Prophet Elijah may appear to you . . . You may begin to feel that words are being put upon your lips, seemingly senseless, as if you were losing your mind, but actually of great wisdom like the prophecies of the great prophets of old. You also feel that you would be ready to die, since you have experienced the supremest joy . . . but then again you are also aware that you have gone far enough and that you had better return. Then you rise, eat and drink a little, refresh yourself, restore yourself for another time when you feel the urge again to approach God who loved you.

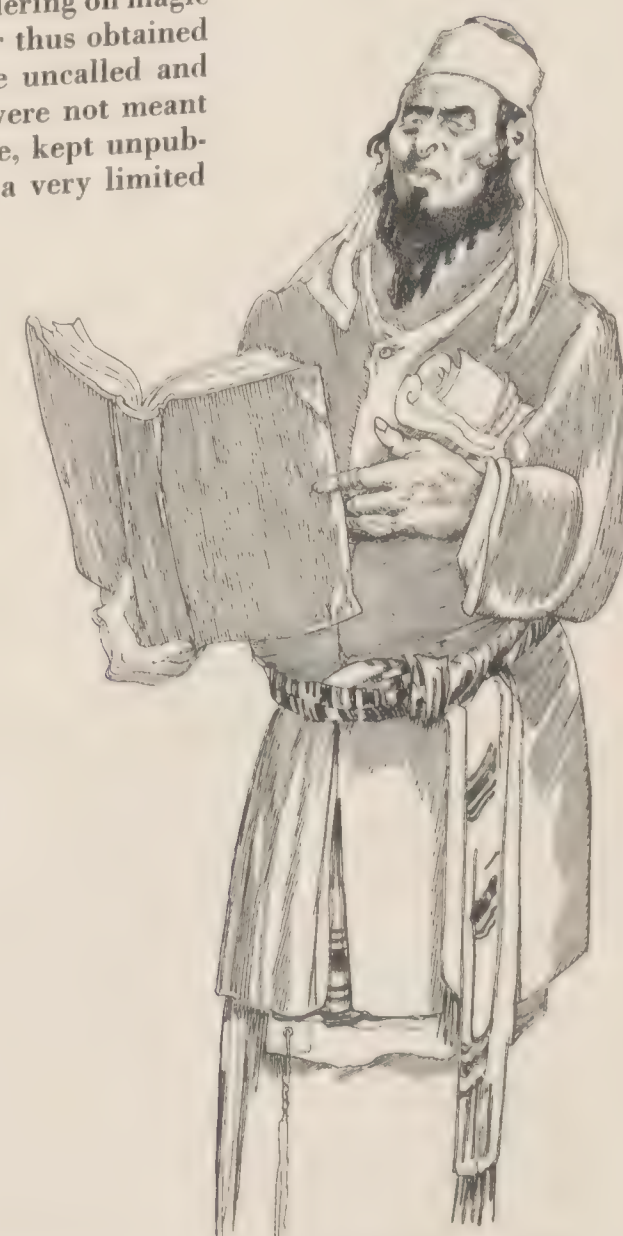




Sabbaths for rest - holidays for joy

Such was, very briefly told, the story of the school in Kabbalah whose main prophet was Abraham ben Samuel Abulafia. His dream was to find a way to God, to the mystery of His Name and those of His Angels. All that not for personal gain or power, but only "Lishmo"; that is for the sake of knowing God. The way to that was meditation, reaching the state of visionary power, so as to be able to see and relate the way the prophets of old have done.

Abulafia had many disciples. Joseph Gikatila was his best. He was his friend and pupil. They all studied and learned, taught others, wrote short and long treatises, but all of them were careful not to reveal the technic of practical mysticism bordering on magic to wider circles in fear that the power thus obtained would be used as black magic by the uncalled and unworthy. Their writings therefore were not meant to be popular. They are often obscure, kept unpublished, unsigned and known only to a very limited circle of adepts.



Abulafia had many disciples. Joseph Gikatila was his best. He was his friend and pupil.



THE ZOHAR, ITS AUTHOR AND TEACHING

During Abulafia's lifetime and activities in Spain, about the year 1275, a book was written that was destined to become the central pillar of the Kabbalah, namely — the Zohar, the Book of Splendor. And because it happened at the time of Abulafia, an opinion was expressed that he might have been its author. This is now generally declared to be a total impossibility, since the basic ideas of the book and of the man are far apart.

Although the Zohar was written as early as 1275 it took about two centuries to bring it to the position of importance almost equal to that of the Bible and the Talmud in Jewish religious literature. It is a monumental work, consisting of five heavy volumes, just the opposite of the diminutive Sefer Yetzirah, the Book of Creation.

The five volumes of the Zohar correspond to the five books of Moses. It may be considered as another commentary upon it, as it follows the names of the Bible's five books and the names of its chapters. It is that and much more. It is a mystical interpretation and conception of creation and its Creator. It is a Jewish Theosophy.

The name of Moses de Leon is offered as the author of the Zohar. There are violent opponents to this conception, but also ardent proponents. One of them is Prof. Scholem, who propounds it with much convincing power and research. He supplies me with the right and reason to consider Moses de Leon as the author of the Zohar, and not, let us say, Simeon Ben Yohai, its chief protagonist. I will therefore permit myself to relate his life story, and submit a conception of his portrait in a pen drawing. There is no authentic portrait of him in existence, nor of any other of the teachers in Kabbalah; none that I know.

Moses de Leon was born about the year 1240 in Spain. As a young man he was attracted very much by the work of Maimonides "Guide for the Perplexed." He was probably a man of means since he could afford to pay for a copy of this large book ordered specially for him, a fact evidenced by the inscription: "For the Maskil Rabbi Moses de Leon".

The years between 1264 and 1286 were probably devoted to intense study and development into mysticism and then to the writing of his colossal book, the Zohar. In this period of his life he met Joseph Gikatila, friend and disciple of Abulafia; through this acquaintance they were probably mutually influenced: Moses de Leon by some ideas of Prophetic Kabbalism, the doctrine of letters. In exchange the cosmogonical ideas of Moses de Leon, the conception of emanation and Sephiroth caused changes in the writings of Gikatila.





*Simeon with his son Eleazar and his disciples in Palestine
discussing with them things human and divine.*

The attribution of the authorship of the Zohar to Moses de Leon aroused disagreement because of the language of the book which was written part in aramaic and part in Hebrew. Besides the style is not even and puzzling: It is related in the name of Simeon ben Yohai and his disciples while wandering through cities and places and discussing on their way all possible problems. Besides the book suggests an anthology of many writings on many subjects.

The first copy of the Zohar began to circulate in the year 1293, but not under his name for very peculiar reasons, if we take the explanation given by his widow as authentic. She was supposed to have said, that the material circumstances of the De Leon family was not so good, and therefore Moses was eager to get the best possible price for his voluminous work, so he thought it could best be achieved not by signing his own name to it, but by giving to it a name of an ancient sage — Rabbi Simeon ben Yohai. But now, since her husband is dead, she may just as well tell the fact that he wrote the book.

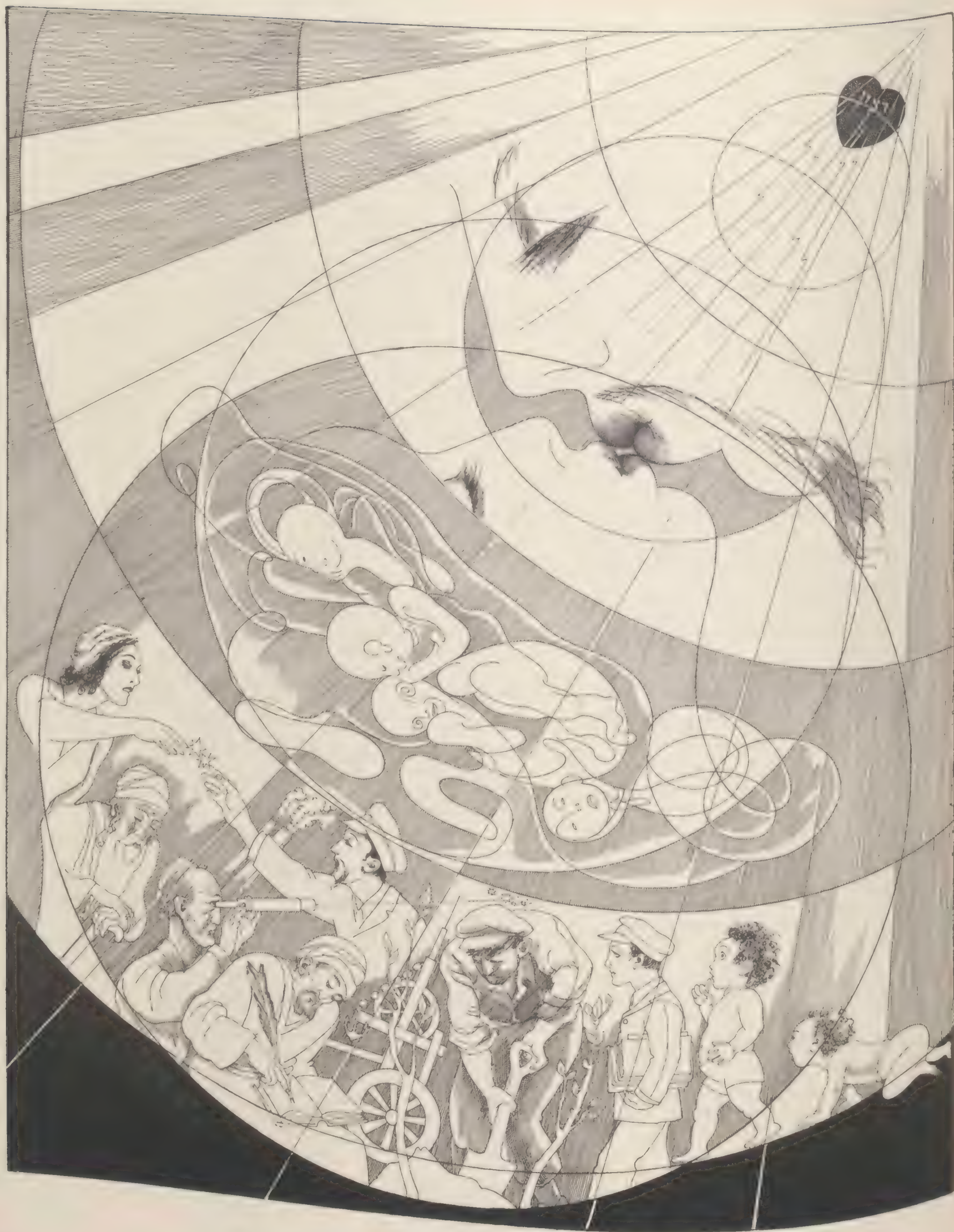
Moses de Leon wrote a number of other works in Hebrew and the similarity of language, style, ideas and even mistakes confirm, in the opinion of Prof. Scholem, the fact that neither Abulafia, nor Gikatila, nor Simeon Ben Yohai, was the author of the Zohar. It seems that he was like Abulafia, a man of some adventurous inclinations, for which the historian Graetz calls him very insulting names. The time of his death is not certain, but there can be no doubt that he was a genius of considerable stature.

WHAT IS IN THE ZOHAR?

While the mystical teachings of Abulafia could be called the Prophetic, those of the Zohar could be termed the Theosophic, because of its main perception and description of the mysterious workings of Divinity. "Theosophy presupposes a Divine emanation whereby God abandoning His self contained repose, enters creation that reflects the pulsation of His Divine Life."

This divinity, the innermost being, the hidden God, the infinite, is called by the Zohar-Ein-Sof. Hidden, as the Ein-Sof is, we nevertheless see His manifestations around and in us. These are His emanations, or Sephiroth. Metaphorically speaking, the arms of the Ein-Sof.





They are ten rays of light by which through endless vibrations, combinations, and activations they form the universe. They are not something apart from the Creator, they are pulsations of His life. They are not secondary stages of His being, they are just like the flame of a burning coal. The terms light, or flame, so often used here, should not be taken as actually visible light and fire, but only as a manner of expression, only as a symbolic way of speech. The same is true about the names given to the ten Sephiroth — they don't exactly contain the literal meaning of the words, they rather indicate some intensity, or degree of emanation.

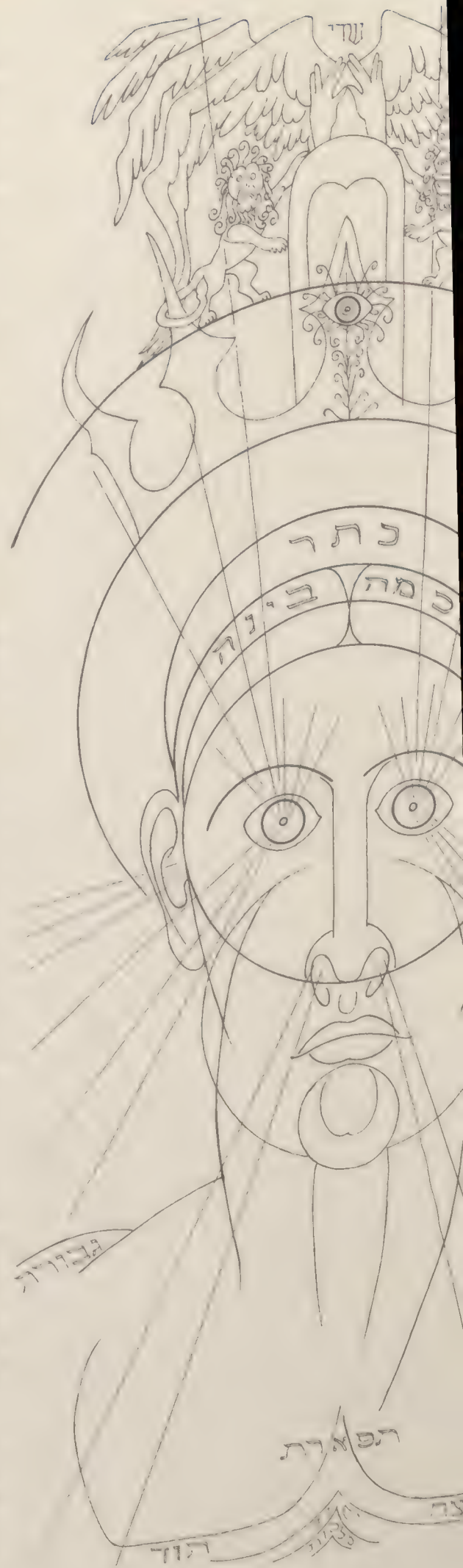
The ten names of the Sephiroth are: (1) Kesser (crown) (which is also Daas-Knowledge); (2) Chochmah (wisdom); (3) Binah (intelligence); (4) Chesed (mercy); (5) Gevurah (judicial power); (6) Tiferes (beauty); (7) Netzah (triumph); (8) Hod (glory); (9) Yesod (foundation); (10) Malchus (kingdom, which is also Shekhina).

The Sephiroth are arranged and named according to the image of man. Kesser is the head, Chochmah and Binah are the two sides of the brain in the head, Chesed and Gevurah are the two hands, Tiferes, Hod and Netzah, and the rest are the other parts of the body.

That would lead to the conception of Adam Kadmon, the primordial man, not to be understood as Adam Horishon, the first man created at the end of the sixth day of Genesis, and who was created after the idea of Adam Kadmon, the primordial man, that is the image of God, the emanator and Creator, the meaning of the words in Bereshith that God created man in His own image. Adam Kadmon is to be understood as the Ideal-Idea of Creator and Creation, His substance and form. In other words: While the Hidden Ein-Sof has no shape and no form, He carries in His innermost being an image transmitted to man. By that, man becomes the crown of creation and Creator.

Of necessity I must omit the mention of other groupings such as the three pillars of Mercy, Judgment and Compassion. Also the groupings that constitute Partzufim, and others. But I shall for a while dwell upon the four stages everything created, the largest and the smallest, have to pass, and that is first the Atzilah (emanation), second the Bria (creation), third the Yetzirah (formation), and fourth the Assiah (action).

Exercising my prerogative of freedom in interpretation — I am offering an example of the application of those four stages (see my drawing on the page opposite). In place of the first stage, the Atziluth, that is emanation, I place a heart, emanating will. Ratson, (רצון) desire. This goes into the second





God the Emanator may be approached by three attitudes: as He, as You and as I.

stage where the will, or desire, finds or meets its subject and through a union with it enters the Briah, that is, an act of creation, or call it conception. This initial act of creation in its turn has to enter Formation, Yetzirah, in this case into a womb where seed and egg — embryo — form a creature-child, who will in due time, after formation, enter into the fourth stage: Assiah — Action, function, work, development into maturity, when again, in due time, there is felt a will and a desire to enter a union, to create, formulate and act . . . and so the process is repeated endlessly.

It seems to me, that in presenting the Theosophy of the Zohar, just as the philosophy of Kabbalah in general, one cannot often enough underline its rich symbolism, in fact its total symbolism, often puzzling, extravagant, even bizarre. Only when you get the full story, the reason and sources of such rich use of symbols, you begin to understand and justify its being. For the Kabbalists, just as for the author of the Zohar, the Torah is a great edifice of symbolism, where every dot, line, letter and word has a far deeper meaning than is seen on their surface. Why, otherwise, would the Torah be of such importance? If its meaning were only that which lies on the surface the Torah would not survive eternity and would not be worth surviving. As to the interpretation of the inner meanings, and their symbols, there are many, in fact as many as there are people and generations of people. That includes eternity. For each man there is a ray of light shining from the Torah, as if the Torah was given and the whole world was created just for him alone.

Of the four ways and methods that the Torah can be interpreted: Pardes (פרדס), the Literal (Pshat), the Aggadic (Remez), the Allegorical (Drush), and the Mysterious, (Sod). The last one, the methods of mystery is the most preferred by the author of the Zohar.

God, the Emanator, may be approached by three attitudes; when the Creator is understood as He, as You and as I. God, the deeply hidden one, just before Bereshith Bara, is understood as He. God unfolding in grace and love is then called You, and when in fullness, in supremest glory — it is — I.

And when one climbs higher in understanding, or in contemplating — God is so all including, all embracing that you arrive at a very strange concept with the author of the Zohar, to the Mystical Nothing.

Think of it, if you can, — the Absolute all inclusive fullness is equal to Nothing.

The Ein-Sof is just Ein — None.





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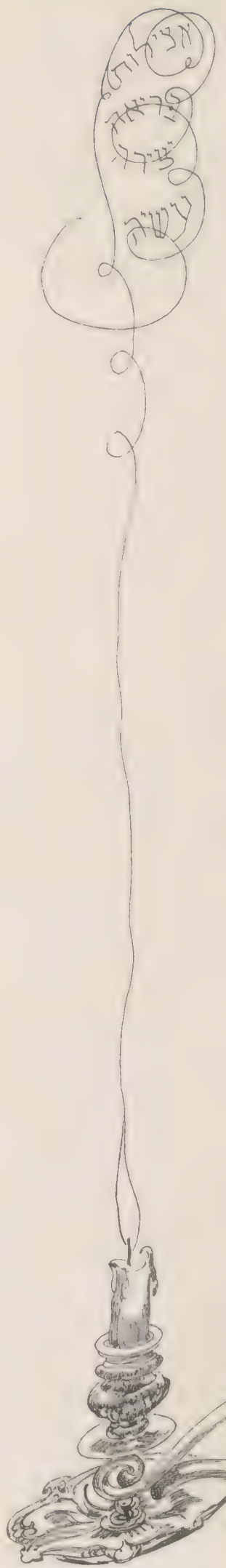
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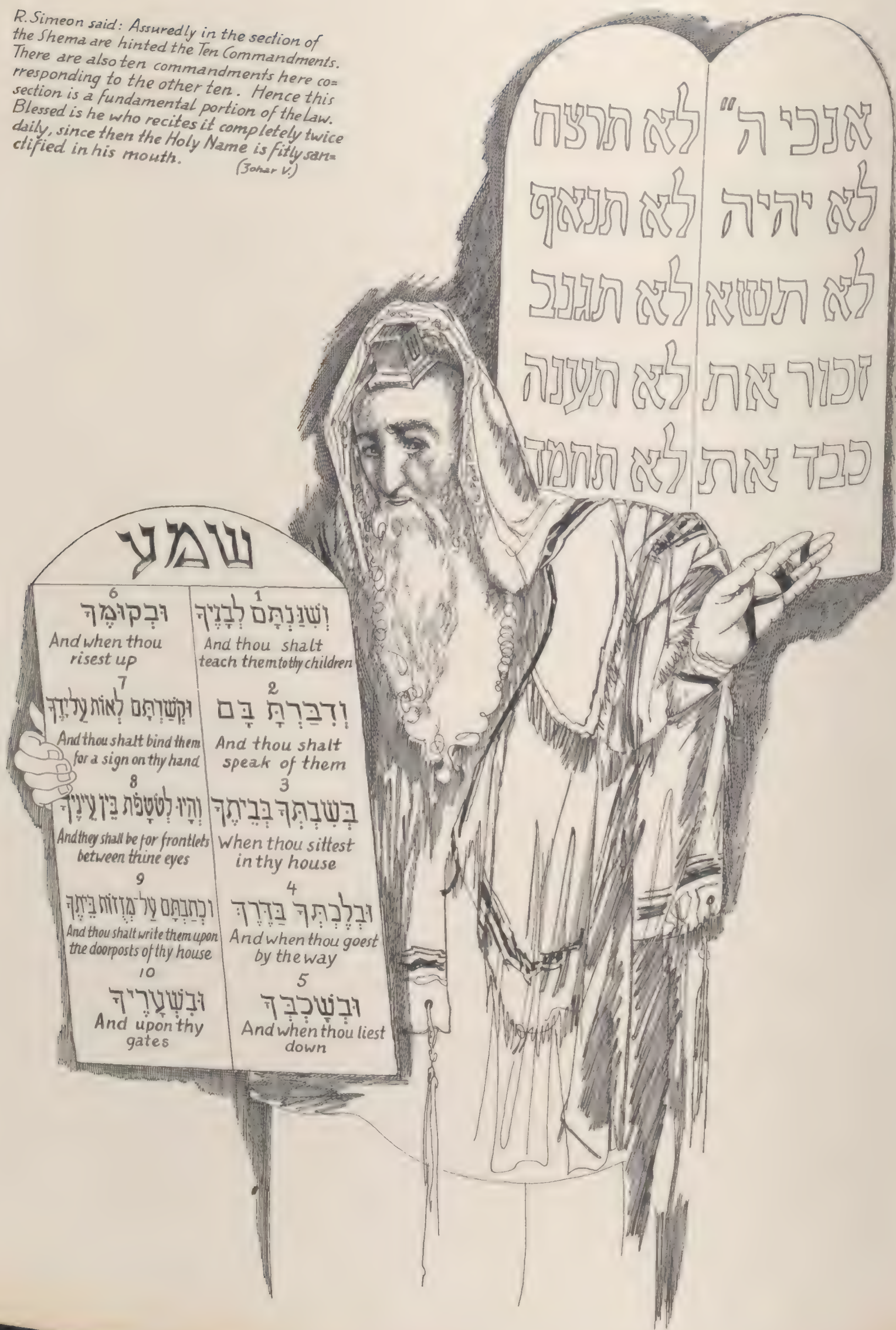
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R. Simeon said: Assuredly in the section of the Shema are hinted the Ten Commandments. There are also ten commandments here corresponding to the other ten. Hence this section is a fundamental portion of the law. Blessed is he who recites it completely twice daily, since then the Holy Name is fifty sanctified in his mouth. (Zohar V.)



Think of it if you can: God the supremest Partzuf, Person, the Adam Kadmon, the fullest being with whom you are in constant contact and conversation — is just the thinnest concept, just Nothing, a Mystical Nothing.

How can that be understood?

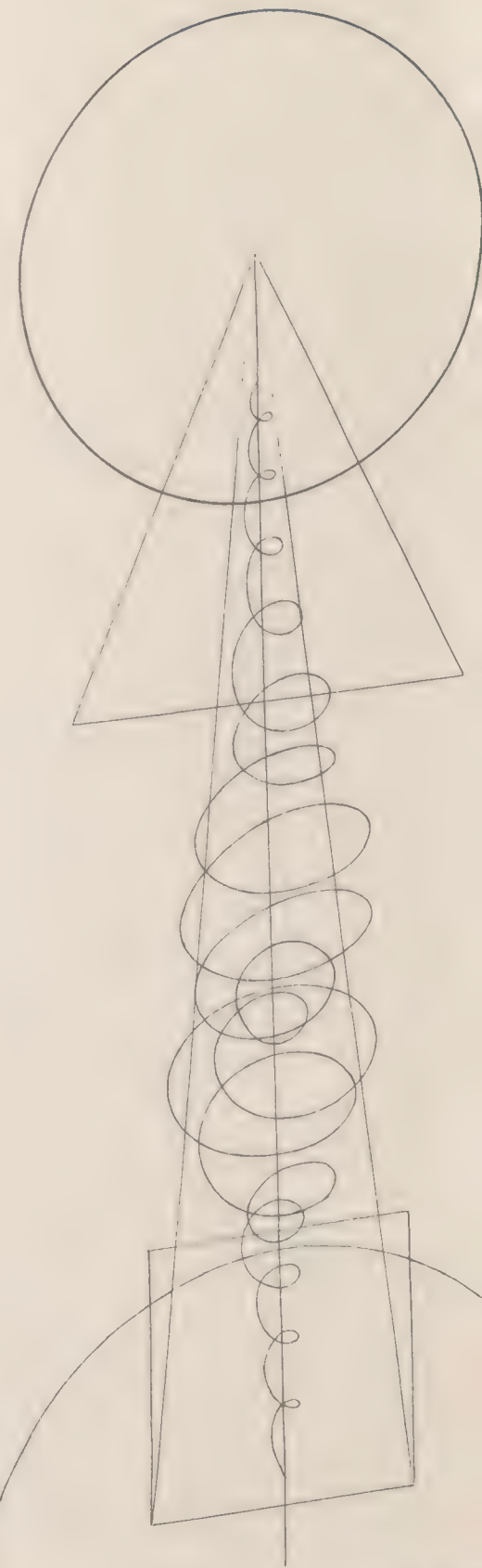
There is a peculiar answer in the Zohar to that riddle, a geometrical answer — the primordial point.

Take a sphere — a circle. There is a point in the center out of which the circle is born. The compass of a designer will tell you that. The circle is there because of that point in the middle. But the point itself is in abstraction, is nothing, just nonexistent, and still is the cause of the creation around it. Here is a case of all and nothing meeting in one, being together because of a mystical, primordial point.

Contemplation goes even one turn further, while dwelling upon the mystery of the very beginning. What is the profoundest meaning of the three words of Bereshith Bara Elohim? (In the beginning created God). And the answer is again bewildering: In the beginning, in the very, very beginning, when God was the hidden Ein-Sof, that mystical Nothing, when He had to emerge to activity and become the Beginner, the Emanator, the Creator, He had to create Himself first of all. And that is how those three words have to be read and understood: Bereshith God. The Creator has been created first — Emanated, unfolded . . .

One wonders how does the Kabbalist in his Theosophy arrive at such conceptions of God as Nothing and the same time make Him a very warm, loving, merciful participant in all our human living, with a special care for His people of Israel, to whom He chose to give the Torah and the care of the Shekhina? How Pantheism and intense theism harmonize? The answer to that, the only one I know that could be given is that this is the only way Jewish Mysticism enter into the Jewish mind, stay there and bare fruit. It is highly dialectical, intensely human, and strongly directed by Ahavath Israel, love for the people of Israel.

I know that when I stop right here in my attempt to answer that theological paradox, I will arouse dissatisfaction. To this and to quite a number of other theory of Sin and Evil, the nature of the soul in man, the symbolism of sex, the immortality of man and his way to perfection through the law of transmigration — the Gilgul . . . all this I only can refer to the Zohar itself. It is a tremendous store of ideas only comparable to that of the Talmud.



To some highlights of the Zohar I intersperse in this volume, assigned to draw planatory passages next to them.



ISAAC LURIA-ASHKENAZI

(Ari Hakodesh, his life, time and ideas)

For the third great epoch in the story of Jewish Mysticism, the Kabbalah, the scene changes from Spain to Safed in the upper Galilee, a town full of graves and Synagogues. There stands the grave of Simeon ben Yohai, who is the main sage on the pages of the Zohar; There also stands the Synagogue of ARI Ha-Kodesh, the "Holy Lion," a name given by the people to the central figure of the third chapter in Kabbalah, — Isaac Luria.

He was born in 1534 about 40 years after the exile from Spain. He lived a very short life — only 38 years, but it was intensely spiritual and dramatic, full of saintly living and teaching. He was born in Jerusalem of Eastern European parents, but lived in Egypt, where he was absorbed in the study of Mystical teachings until one day, the legend goes, the prophet Elijah appeared to him and advised him to go to Safed to teach and apply all his knowledge to his people, and to do it without delay, since he had a very short life ahead of him.

And indeed Isaac Luria died two years after he came to Safed. But he succeeded in surrounding himself with a group of devoted disciples who received his words and gave them back to the world.

Isaac Luria, unlike his contemporary, Moses Cordovero, was not a writer, or did not care to write; Only three Sabbath-meals-Hymns are known to be of his pen. All we know of him came to us through Haim Vital, his more remarkable pupil. But again actually not through Vital's efforts, nor through Luria's second pupil, Joseph Tubal. It came about through another Kabbalist, Isaac Sarug, a vigorous propagandist, who got possession of almost all the writings of Haim Vital recording Isaac Luria's new teaching in the Kabbalah, its special doctrines and concepts.

What are the doctrines of Isaac Luria? Let us begin with the idea of Tsimtsum צמצום. Taking as a starting point the proposition that the Creator is truly Ein-Sof, that is infinite in time and space, that the infinite means endless in both ways, in the past and in the future, without beginning and end. If that is absolutely so, how could there be a Bereshith? But there was a Bereshith — a beginning, in the endless line of infinity, some sort of a beginning. That beginning was when the Creator perceived an urge to leave his repose and enter creation, to create, which means to do something out of nothing.

But how could the Ein-Sof do that since He fills all space with Himself? ALL, all space, endlessly and everywhere, without any vacuum in which to place a newly created world? The only possibility for the Creator remained to create something out of Himself and make space for it.



The two worlds, the Ein-Sof and the Sefirot, its attributes, really one world, the Sefirot, as the coal and its flame. The coal is there and without the flame, but manifests its hidden power. And so the Sefirot of the Ein-Sof, God's nature, disclosing power...



When 'ten sit together and study the Torah, the Shekhina is among them.
 קשרה שזושבין וקוסקין בתורה-שכונה שרויה ביניהם
 (Synagogue in Safed — אין צפת)

That was when the Bereshith, the beginning, happened. The Ein-Sof contracted, the Hebrew word for it is Tsimtsum. The Ein-Sof shrank into Himself, retreated into that primordial point of His, and in that way made room to send a stream of creativeness into it, a beam of light, a Sephirah, or Sephiroth, to fill up the vacuum with a created world . . . until another urge to create would bring about another contraction, and so constantly, back and forth, forth and back. It is like breathing, like the pulsation of life the Creator lives in His creation.

Since there was a beginning in the line of endlessness, there can also be an end a $\forall \rho$ in the same line of infinity. The logic of such a conclusion leads to further Ideas. Let us follow the lead.

In order that creation be possible — Tsimtsum, that is restriction of the Ein-Sof was necessary, so that streams of creative light could be forthflowing. But in order that the created worlds survive the intensity of the forthrushing streams of light of the Sephiroth, and not perish by its power, it was necessary again that the Sephiroth carry different intensities of light. It follows that each of the ten Sephiroth carries only a tenth part of the full brightness of the emanation, and not an equal part, to that.

To make the above Idea clearer a similar physical phenomenon would be appropriate to cite as illustration: Take a full ray of white light, the light we all know, and break it up through a prism — You will get seven unequal quantities of light resulting in seven colors. All the seven mixed perfectly together would again return to the former state of a white ray of light, for which the eye is longing.

This longing is testified to by the appearance of complementary colors, the optical illusions, because of the eye's nostalgia for the remaining parts of the broken up white ray of light.

Here we have in the teaching of Kabbalah a parallel Idea: The full brightness of the Ein-Sof light divided itself — not in seven, but in ten parts, named the Sephiroth, each of unequal intensity, but all longing for the original state of fullness, the former unity in the Ein-Sof, the Emanator.

This leads us to the second cardinal Idea of Isaac Luria's philosophy, called the Tikkun תיקון which may also mean Redemption in the end, or Geulah of Exile.

Before dwelling upon this second important point in the Lurianic system in Kabbalah, called the Tikkun, some observations are essential. One must not forget to consider the tragic times in the life of the Jewish People, that caused the Safed school of mysticism to emerge into being. It was the time of another calamity, the expulsion of a rich (culturally and otherwise) Jewish community from Spain, where they had lived a settled life for centuries, producing and accumulating Jewish values.



The Jewish world was seemingly crushed under that tragic blow. It could find no reason, no justification, no hope, no consolation in such a national catastrophe. It could not rise, stand up and continue its national existence without a new moral or religious support, a ray of hope, a belief in a moral order, in the supreme wisdom of the Almighty, that would be a source of new strength and will to live.

The Kabbalah of Abulafia and even the Zohar were too much absorbed in the beginnings of creation, in the nature of the Creator Himself, too much in the endless past to worry over actualities. They were not of this world and did not carry any words of consolation. They could not and did not say with the prophet of old: "Nachmu, Nachmu Ami."

From the small town of Safed in the Land of Israel those trusting words came, not in the same form, but of the same meaning, and they saved the soul of a people for further existence.

This brings to mind the events of our day. The Land of Israel played the same part in restoring the soul of the Jewish people, giving them back their dignity and a new will to live after the crushing blow given them by Hitler.

The Kabbalah of Isaac Luria saw evil in this world and asked: What is wrong with the light streaming from Ein-Sof, the Emanator? It is supposed to be pure, clear, good and perfect! The answer was: "Broken vessels", "Shivreh Kelim", and the Tikkun that will necessarily follow the restoration of the things broken, would mean the end of evil, the return to unity in God, in other words — the end of Exile — Galuth, the coming of the day of Redemption.

We have just introduced a third point in the Lurianic system that demands explanation. What is meant by Shviroth Hakelim, Broken Vessels?

At the very beginning, when the light from the Ein-Sof started to rush in after the act of Tsimtsum, the retreat, it went through the forms of Adam Kadmon, through his eyes, nose, ears, and mouth in great and violent onrush. It necessarily had to bring about some confusion and disorder. And not only because of the onrush, but also because the stream of light met on its way some remnants, reshimoth, of light, material for incomplete, deformed, evil things, the "Klipoth" left behind when the Ein-Sof retreated in the act of Tsimtsum before the act of creation. The impact, or conflict brought about by that encounter broke, cracked, distorted formations, crippled forms, . . . in the language of Kabbalists it is called, broken vessels, Shivreh Kelim.

This is the origin and cause of evil. But again, it may also be regarded in a more acceptable way. It may be said, that the breaking of the vessels is a





What is the source of sin and evil? The teachers of Kabbalah offered several theories aiming at the solution of this moral and religious problem. The Zohar says that evil and sin is one of the many manifestations of the Creator. In His Sephiroth "Stern Judgement" (Binah, Gevurah, Hod) can be the cause for evil. It is symbolized by His left hand. "Love and Mercy" (Chochma, Chesed, Netzah) is symbolized by His right hand. The one cannot manifest itself without calling for the other. Stern Judgement, which must bring to expression God's wrath, would have to call upon His Mercy to temper it. The Kabbalah of Isaac Luria offers another doctrine; the Shvuroth Ha'elom - Broken Vessels. (read the opposite page) The drawing here shows the left hand of God. A stream of light, one of His Sephiroth, is rushing in many directions, all confusion and conflicts. Forms distorted, ugly and evil. On top is a ruster, the noble singer, gets his reward - his throat cut. There is the cat and mouse - the symbol of sadism and torture. There is the downfall of man to the depth of Satan. It is a world of sin and evil waiting for Redemption - the Tikkun.

necessary condition to the growth and development of organic life, just as seeds have to burst, or shatter the womb, the vessels, that contain them, in order to grow forth.

At any rate this process is full of possible imperfections, violence, evil formations, that may cause cosmic cataclysms, wars, revolutions, destruction and degeneration calling for restoration, the need of redemption, for which the name "Tikkun" stands.

It is to be understood that the Creator provides remedies to maladies. So it is with the cataclysmic rushing of the streams of light, breaking their forms and containers. The Creator gave them the will and the power to cease rushing forward, to stop and return to their starting point, to the Ein-Sof. There is always ready a new flow of light streaming from the forehead of Adam Kadmon, reorganizing, correcting, healing and restoring things and worlds that went astray, putting them back into the order and the system decreed by the Creator in the very beginning.

That is the Tikkun.

Again this healing process is often delayed, obstructed by new onrushings, so that the hope for the needed Tikkun is not always accomplished in the time and manner humanity expects, hopes and dreams for. In fact the constantly accumulating imperfections, broken forms and wrongs grow into a mighty force of evil, an army of Klepoth that seem sometimes to be as strong as the Creator Himself and throw humanity into despair. Such a condition saddens the Creator. It brings about a state of Exile, Galuth, into which the peoples of the world, among them the people of Israel, to whom He chose to give His Torah, are driven and kept. Into this tragic state of Exile the Shekhina is driven, together with Israel. The Shekhina is His beloved, His daughter, His Queen, the feminine element of creation. She goes into Exile, with the Torah, and the Creator Himself.

Exile, Galuth, ceases to be the tragedy of the people of Israel. It grows into a cosmic, universal tragedy. The redemption — Geulah of the world from that state of Exile becomes as paramount an aim as the creation of the world itself.

We have just mentioned the Shekhina, the feminine element in Divinity. It is the Mystery of Sex partaking in the system of Jewish Theology or Theosophy. The Idea of Abba and Ima, that is, Father and Mother, male and female, Adam and Eve in the texture of creation, is frequently met. The earth is the female, the sky and heavens — the male. The earth receives seeds and impulses to pregnancy and birth, while the sky with its clouds of rain, beams of sunshine, air and winds fertilizes, awakens the earth to its motherhood. While sex is often involved in





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to its motherhood.



The Shekhinah is called His Bride, His Queen, His daughter, and Mother Rachel, who cries over her children.
 די שכינה, דער ווייב, די קעניגין, די טאכטער, די מוטער פון יעדען אידישן מענטש, דאס די
 מוטער רחל וואס קלאגט איבער דעם בראך פון אירע קינדער.

sin and evil it is by far more of a blessing if properly approached, the way the precepts indicate. It is then the Creator's assistant in His creation. The Kabbalist is not ascetic, but not a devotee to sexual cults. The Creator gave to many of His favorite and Holy Items female names and characters. Among them is the Sabbath, the beautiful bride that inspired Solomon Alkabez, a Kabbalist of Safed, to compose the splendid "Lecho dodi Likras Kalo". It also led the pen of Isaac Luria to write the only known poetry written by him, the three Sabbath-meal Hymns. Those Hymns tempt artists to add music to them or decorate them with graphic garments. They also prompt my pen to comment on them pictorially. The Torah, the Neshomah, and Infinity are feminine.

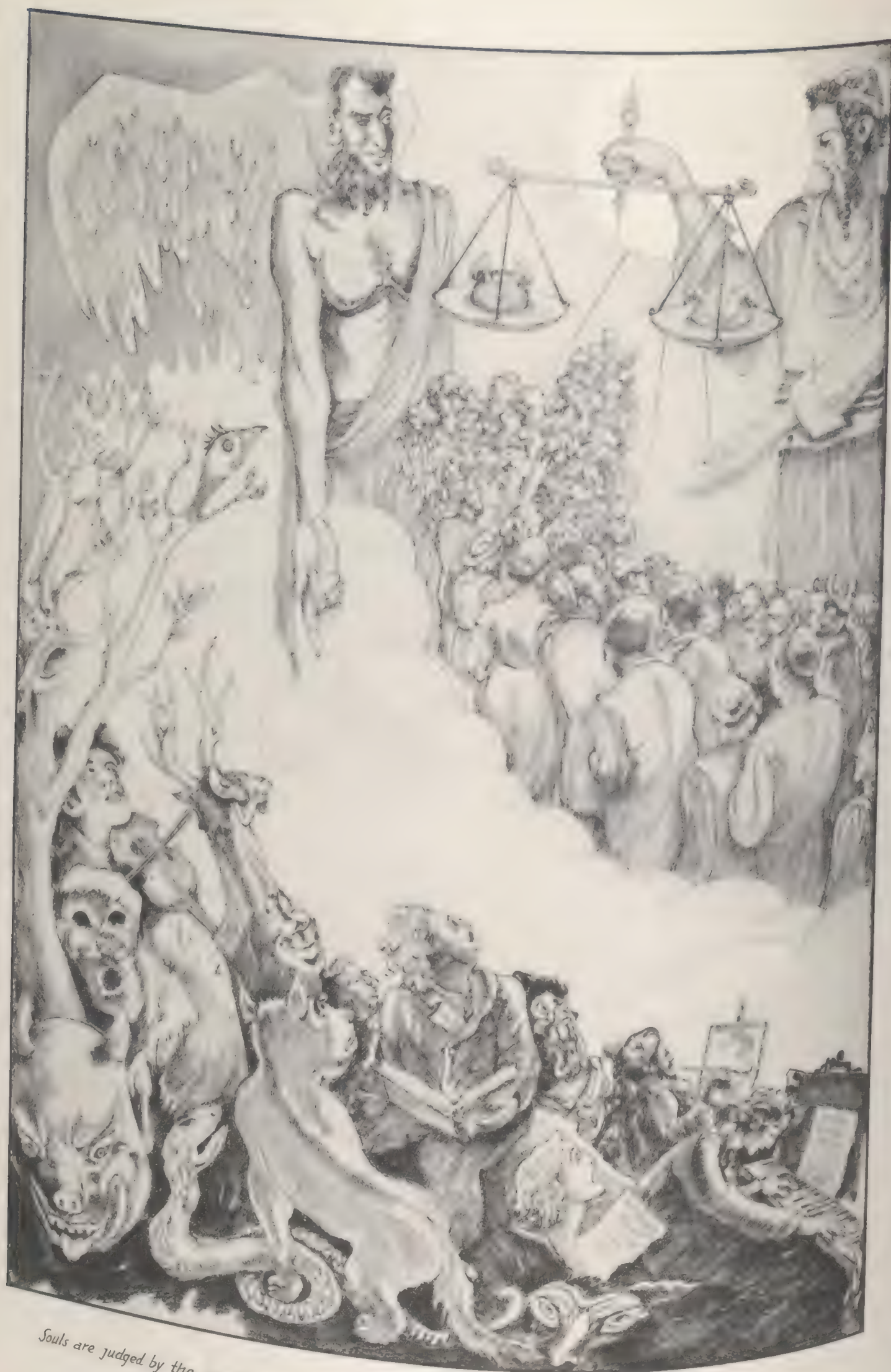
The Creator loves His creation with the love of a father for his children, or an artist for the works of his genius. He loves His creation not only because it is a part of Him, but because the Creator becomes more of a Partzuf, a person, after creation, then before. Let us ask for the sake of illustration: "Was Rembrandt more of a person before he painted his masterpieces, when he had them all inside of his soul, spirit, mind . . . or after he realized them on canvas, externalized them? I would say that he was more after the many hundreds of canvasses and etchings than before he brought them out. One could say perhaps that Rembrandt emptied himself after all his creations, that he stood exhausted, and less of a person, with his capacity for creation diminished or even gone . . . One could say that not very convincingly about Rembrandt, but surely not about the supreme Creator, who sees His former thoughts incorporated, addressing their Maker and telling Him about Himself. Goethe, the Pantheist, said: "Nature wanted to know how she looked — she created man to tell her that."

With far more right this could be said about God, the Creator. Surely God is more a Partzuf through His creation, and not less, even if He is in less repose, and quite disturbed.

Since He is fuller through His created World and especially through man, and more so through His people of Israel, man can participate through such a position in the total sum of his supreme Maker. This is a very daring thought and of great moral and religious consequence. Man can influence God, man can increase or diminish the totality of the Creator by his own values, by his good or bad, noble or ignoble way of living. It is right to say that men by their acts, words and prayer can influence the ways of God.

That is the line of Lurianic thought about the power of behavior, the power of prayer men possess to alter the stream of the world's events. Intensity and great sincerity in prayer can bring about acts of God.





Souls are judged by the accuser and defender to be sent back to their higher, or lower transmigration, Gilgul, into people, animals, trees or even stones.

There is of course the danger of men misusing this power of prayer for magic, for the performance of miracles. The danger is there, but to the credit of Kabbalists it must be said that almost none of them ever used this power for any unholy purpose, not for any purpose, only for the glory of His name, only "Lishmo".

As to behavior — one must remember that by behaving badly, against the will of the Creator one injures his soul which is a part of the universal soul. And that his neighbor's soul is in the same relationship, that is to say, that when one sins he injures his neighbor, just as much as the sins of his neighbor injure him. Love thy neighbor as thyself means just that — thy neighbor is actually thyself.

But what are the rewards or punishments for good or bad behavior? Not the traditional Hell or Paradise. The rewards or punishments come through the law of transmigration, that is through sending the soul back to try again in another body, in a higher sort of body if reward is intended — in a lower kind of a body if punishment is due. Transmigration is not a new Idea. The people of the East call it Karma. Only here it is carried further. A soul heavily laden with sin may be sent to live in the form of animals, or plants or even stones . . . this is called Gilgul.

This part of the Kabbalah rapidly entered into Jewish folklore and created many stories, fairy tales and beliefs.

There even appeared among the extensive Kabbalah literature a book with an elaborate guide through the Gilgul system.

The Gilgul is not to be mistaken for the Dibbuk as in the play by S. Ansky. The Dibbuk is mainly an unhappy lover who cannot remain silent in his or her grave while the beloved is about to enter another marriage. This has nothing to do with moral standards of living. The unhappy lover comes back to enter the body of the beloved not to raise his own level nor the total level of all humanity.

The people of Israel are perhaps living and suffering their long Exile for sins not only their own, but for the sins of all people. It is therefore a mission assigned to Israel to bring about redemption for itself, but more so redemption for the world, which would also mean the redemption of the Shekhina and the Creator.

Those were the words of trust, those were the words Nachmu, Nachmu Ami, in a different spelling given by Isaac Luria to the distressed people of Israel.





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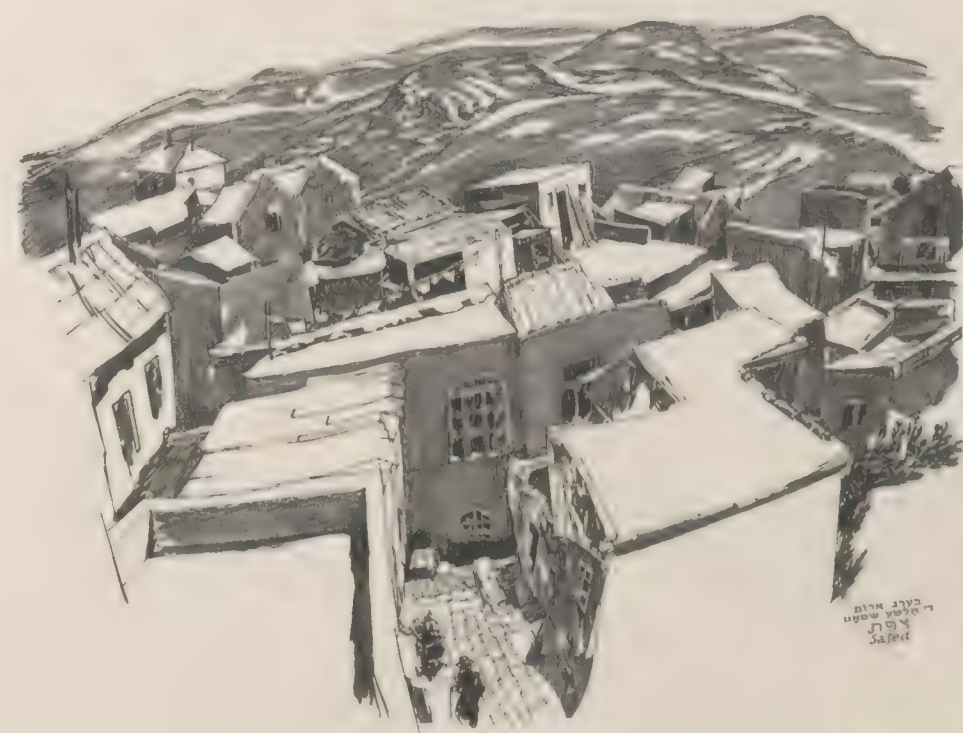


WE have learnt that the beauty of Eve was such that no living creature could look steadily at her. Even Adam could not look steadily at her, until they had sinned eating the apple, and her beauty had been diminished. Then only did Adam look steadfastly at her, and "know" her. We have learnt that it is forbidden to a man to gaze at the beauty of a woman lest evil thoughts should be aroused in him and lead him to some = thing worse.

When R. Simeon went through a town, followed by his companions, and saw a beautiful woman he used to lower his eyes and say to them: Do not turn. Whoever gazes at the beauty of a woman by day will have lustful thoughts at night, and if these gets the better of him, he will transgress the precept, "Ye shall not make to yourselves molten gods". And if he comes to his wife while under the influence of those imaginings, the children born from such union are called "molten gods". R. Abba said: "It is forbidden to a man to gaze at heathen idols and Gentile women".....

(Zohar, Book V, Kedushim)

דער געלערנט אז חורא איז געווען אזוי שעהן, אז פון איהר האט געשטראהלט
א ליכטיקייט, אז קיין לעבעדיקע באשעפעניש האט נישט געקענט קוקען גלייך אויף
איהר. און דאס האט געקענט זיין בליק אויף איהר, ביז זיי האבען
קענט. און דאן האט ער זיך צו איהר דערנעהערט
קען פיהרען צו זינדיגע פארבאטן צו קוקען אויף די שעהנקייט פון א פרוי
זעהנען איז דורכגעגאנגן א שטאט מיט זיינע ערגערע זינד.
אבען געלויבטע מחשבות ביי ווער עס קוקט אויף א פרויע שעהנקייט ביי טאג
ווערן זיך פארזינדיגען קעגען דעם פארבאט: "זאלסט זיך נישט מאכען קיין
פון יענע זינדיגע מחשבות - וועלכע די קינדער וואס קענען געבוירען ווערען
אפגוס געשער (זהר, פון בוך V, קדושים, ויקרא)





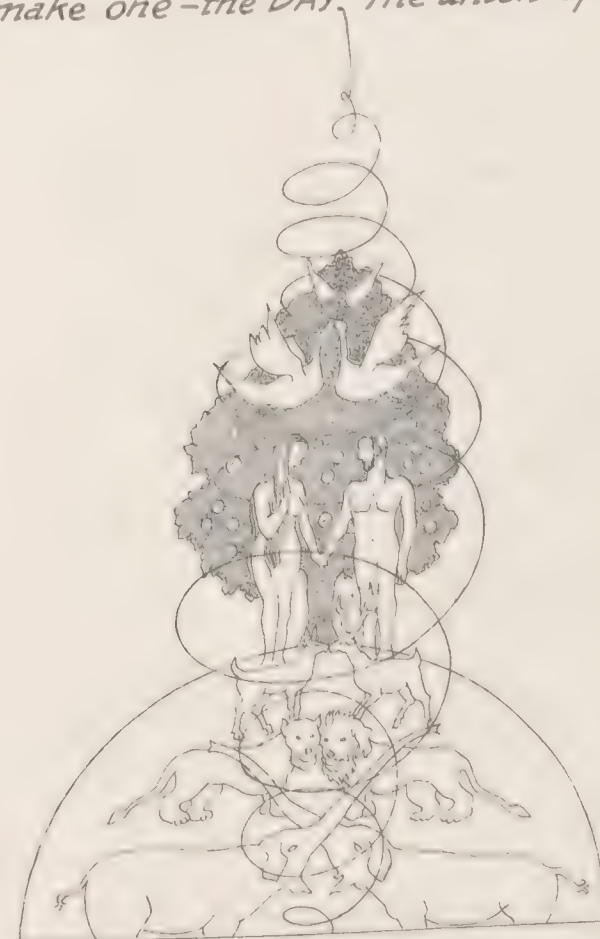
Male and Female He created them.

R Simeon said: "Profound mysteries are revealed in these words: 'Male and Female He created them'." It is the ~~ess~~ mystic doctrine of His creation. As in the way in which heaven and earth were created—man also was created. Of heaven and earth it is written: "When they were created". And of it is written: "On the day when they were created."

"Male and female He created them." From this we learn that every figure which does not comprise male and female elements is not a true and proper figure. God does not build His abode in any place where male and female are not found together. The male is not even called man till he is united with female. The word *Vd'ANI* (וְדַאֲנִי) (and I) embodies male and female (*Zohar-Noah*) conjunction. On this account God said: "It is not good for man to be alone. The Lord God caused a deep sleep to fall upon the man, and He took one of his sides,—the female in man, and brought it to the man."

When the upper world was filled with His Will, and became pregnant with creativeness, it brought forth two children together—a male and a female. These being heaven and earth. The earth—the female—receiving from heaven, the male, seeds for birthgiving. Again, there is the upper world and the lower world; The lower world is the female. It would signify the human consciousness of the upper world, while the upper world is the Ein-Sof, the Emanator. In other words,—the upper world is the substance of the universe, —the lower world is the human Idea of it.

The symbolism goes further — "There was evening and morning — One Day." The female principle is represented by darkness, male by light, but together they make one—the DAY. The union of both is the Creator.



Demons, evil dreams and evil spirits

... **E**ve bore Cain from the filth of the serpent.... From him descended wicked generations, evil spirits and demons.... A female came who was Naamah, from whom issued other spirits and demons.... She goes forth and makes... sport with men and conceives from them in their dreams.

The sons whom she bears from such dreams of human beings are given over to the females of mankind, who became pregnant from them and bring forth spirits, and they all go to the ancient Lilith, who brings them up.

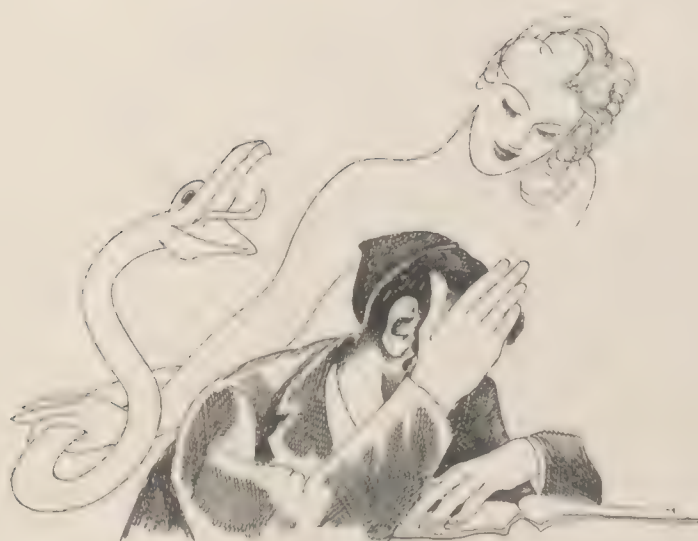
... This happens when a man does not sanctify himself, but yet he does not purposely try to defile himself, nor actually do so. In such cases she goes over the body, but not the spirit. Sometimes it happens that Naamah goes forth to have intercourse with men, and a man is linked with her in his dream, then suddenly wakes and ~~clasp~~ clasps his wife though his mind is not of the lust of his dream. In that case the son so born is of the side of the good.

... This is the man who receives a blemish on every New Moon. Lilith never gives them up, but at every New Moon she goes forth and visits them, whom she had brought up, and makes sport with them, hence the man receives a blemish at that time.

These things King Solomon recorded in the book of Asmodai, and we find therein a thousand and four hundred and five manners of defilement, which can affect mankind.

Alas for mankind that they close their eyes and observe not, nor heed how they are preserved in the world. Counsel and healing are before them, but they heed not, for they cannot deliver themselves from the counsel of the Torah, as it is written: "Ye shall sanctify yourselves, for I am the Lord, Your God."

(Zohar, Ahare Moth, Leviticus.)







Angels מטטרון — Metatron

The conflict between Asmodai and the Holy King is developed and fought throughly by the King, but by His angels. Their numbers is countless. R. Judah said, that a thousand and five hundred and fifty myriades of choristers chant hymns to God when day begins, and a thousand and five hundred and forty eight—at midday, and a thousand five hundred and forty eight—at the time which is called "between the evenings". Over those who sing in the evenings is appointed one named Heman. Over those in the evenings—one named Jeduthun. Over those in the night-time—one called Asaph. — This might be the meaning of one of the names of God—Lord of Hosts. (ויצבאות)

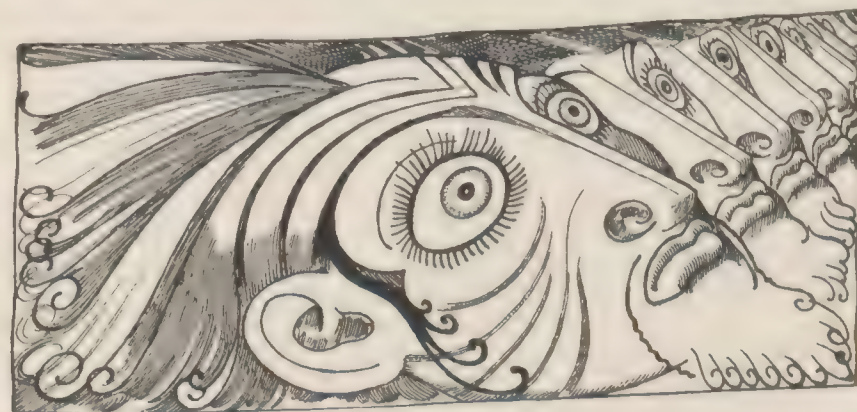
When God created the world, He assigned all things to their respective sides, and over them celestial powers, so that there is not even a tiny herb without a suzerain. And whatever they do is done through the power of that heavenly control. The angels are rigidly assigned, and none leaves its appointed sphere. (Zohar, Kedoshim) The army of angels has many spheres and classes of different assignments. To some is given charge over good men to keep them in all their ways... "They shall bear the hands, lest thou strike thy foot against a stone." There are Sabbath angels of peace, ministering angels (מלאכי השירה). There are the Holy Chayoth to adorn in the celestial chariot. The Seraphim, Ophanim, Shinanim, Cherubim, Galgalim praise unto Him. All of them stand in the height of the universe and proclaim in unison: "Holy, Holy, Holy is the King of Hosts, the whole earth is full of His glory."

There are angels that guard the sleep of man, as the prayer goes: May Michael be at my right hand, Gabriel at my left, before me Uriel, behind me Raphael, and above me the presence of God; because—"in His hand I place my spirit" (בידו אפקיד רוחי). R. Simeon of the Zohar said: "... And birds to fly above the earth..." "Birds" refers to the Michael of whom it is written: "... and one of the Seraphim flew to me." "To fly" also refers to Gabriel of whom it is written: "I had seen him to fly quickly upon the earth." Raphael is charged to heal the earth and man of maladies. And Uriel, Nuriel, Hadariel... all in charge of the Holy Mysteries, "Mysterium tremendum", that is God's Majesty. — There are angels of even higher position, called "the princes of the presence, Sar-Ha-Panim (שר הפנים). The most important of them is one byname Metatron, or Yahoel, or Joel, the first of seventy names of him. This angel, Metatron, stands beside God's throne. Of the same rank is also the angel Anafiel...

When told to die, Moses begs Metatron to intercede with God for him. But the angel replies: "It is useless, for I heard words that thy prayer will not be answered". When God wept for the death of Moses—Metatron fell down before Him and consoled Him. God instructs prematurely died children in the Torah during the last quarter of the world, Metatron during the other three quarters. Metatron is also called the mighty Seder, like Enoch. Zohar thinks that Metatron is only a little lower than God's majesty, that is the numbers of Metatron and Shaddai correspond. Metatron also has a palace—and one of God's names is Place (מקום). Metatron is also the guide to all the treasures of Heaven.

Not all angels are of serene disposition. When Moses entered heaven an angel named Gazarniel came up to him with flames of fire to wound Moses. But Moses named a certain Holy Name which has twelve letters... The angry angel was unconfused...

There is much more to the very rich design of the angelology of the Kabbalah drawing and the few lines here aim only to indicate the subject.





Tetragrammaton

It is written: "In that day shall the Lord be One and His name One" (יהוה אחד ושמו אחד). Meanwhile upon the road in search of God's One Name many other names were given Him by which some of His aspects were acknowledged. Such names were in fact, the whole Torah is His name, each letter of the Alphabet is part of it. Some very strange names were given to Him, by the mystics of the "Merkabah", Zoharariel, Adirion, Akhtariel, Totrossiyah... Other more descriptive names attached to Him such as: King, King of Kings, The most High King, Lord of the World in Heaven, The Place (המקום), The Creator, Emanator, Lord of the World, The Rock of Israel (צור ישראל), Gardien of Israel (שומר ישראל), Redeemer of Israel (גואל ישראל), The maker of Peace (עושה השלום), Holy One blessed be He (קדוש ברוך הוא), EL, Elohim, Shaddai, Onechi... and many more. In the center of all the names stands the Name known as Tetragrammaton. It is being pronounced Holy Name in four hebrew letters יהוה-YHWH. It is being pronounced the majestic name of the Holy One. It is also called - שם (shem)-the Name, Shem, or Shem-Ha-Meforash שם-המפורש, or Shem-Ha-Meyuhod, the Name of the only One. While Tetragrammaton (in greek) is written in four letters (יהוה) it is pronounced Adonai, also in four hebrew letters אדני (Adonai) means my Lord. The reason for such a substitution was the great fear for this sublime name, the oldest, most ancient, since the days of Abraham. cause of fear of desecration by profane usage. The substitute name of Adonai also be a guard against inclination of people to use the Holy Name in talismans or making promises, or performing magics, offering to cure maladies, or to drive evil spirits.

There are several ways in writing the Tetragrammaton, that is YHWH. (יהוה, יה, יהו, אהיה).

When Yahweh (YHWH) calls Himself אהיה it means "I will be". It also means a fuller term "I will be what I will be". or "I am that I am". (Ehyeh asher Ehyeh).

With the Tetragrammaton as a foundation, the mystics in their search for the greatest mystery in the Holy Name, developed of the four letters - twelve-letters-name, or forty two, or seventy two. All is done by combinations of the vowels, or by repeating the four letters three or more. When repeated three times it forms a magic triangle. Repeating combinations is the technic used. All this is done until the day when the Lord's One and His name One.



Creation

In the very beginning, when the Will of all Wills was about to assume form, a black flame broke from the primordial point of the Hidden Ein-Sof, turned fire of other colors, also white, black fire against white, out of which rays of creative light began to stream, the ten Sephiroth.

Out of them, through endless combinations, the universe came into being.

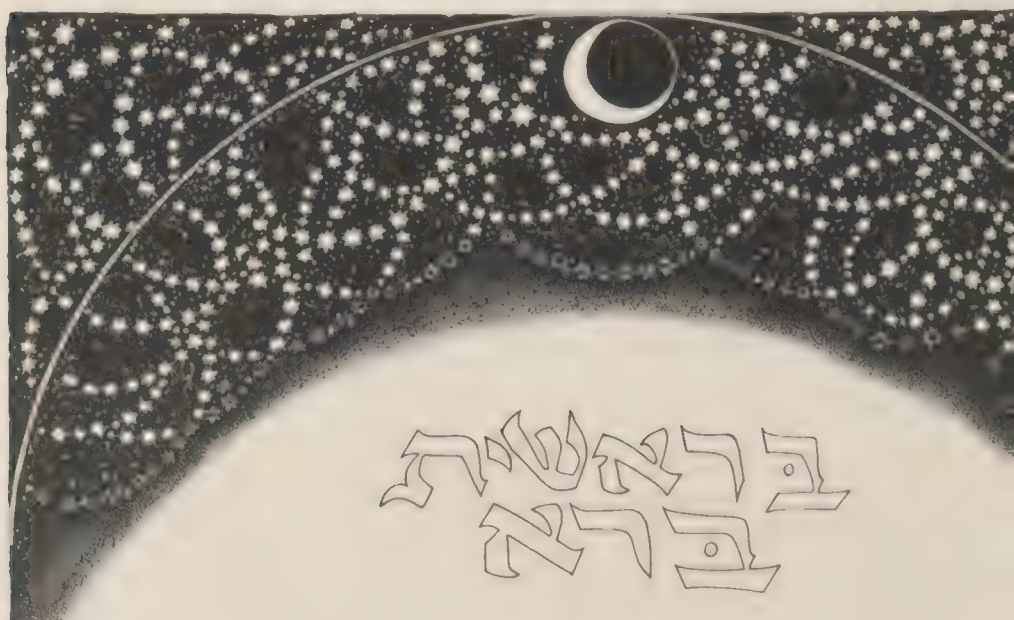
The ten Sephiroth went through Adam Kadmon, before entering the process of creation. Who is Adam Kadmon? He is the prototype of all things.

But the Idea and Ideal of all things in the universe. In Him are contained all the Sephiroth get the "Hochmah", the fundamental principles of organs, bodies, their structure and functions. In man He finds His reflection.

That is the meaning of: "Let us make man in our image, after our likeness." After Adam Kadmon the ten Sephiroth go through four grades in the process of creation. The very first grade is the emanation itself out of the primordial point, the one that was in repose until then. It is called Atziluth, the sphere of light, named "Pure Will" Ratzon (רצון). Then the Sephiroth enter the grade of formation, or conception. The third sphere is the Yetzirah, that is formation, when formation is ripe it enters the last sphere, the Assiah, action, the sphere of earth, a complete example of which is the earth with all things in it.

Over the earth, in the sphere of action, Assiah, two forces are at work, the good and the evil, both of them established by the Creator in His Wisdom. They are called the (יצר הטוב) Yetzer Ha-Tov, and the (יצר הרע) Yetzer Ha-Raa. The good and evil are of almost equal power, since all evil intentions come from the good. But while the struggle between the two angels over the soul of man lasts, they present the drama of the spirit in its longing and striving to become nearer to its Creator.

The drawing given here is another attempt to present graphically the process of creation. This attempt is repeated more than once in this book because of its importance in the theosophy of the Kabbalah.





Creation.



The soul of man, Nefesh, Ruah, Neshamah.
נפש, רוח, נשמה.

The soul of man

The body and soul of man is represented here in four figures. The one, in the lower part of the drawing, is the body with its functioning organs, skin, bones, veins and sinews. Still the Zohar points out to us, that even the organs are symbolic, and not merely matter and dust. The skin typifies the firmament that covers everything. The flesh—the evil side of the universe—the veins and sinews symbolize the celestial chariot.

Over the body, in the body, or nearest to it, is the Nefesh, which animates and controls its movements, functions and instincts. It is the motor in the body. Over it is the Ruah, which is the director of good and evil, the moral governor. He would indicate the way to the good, and would warn against the way to the bad.

The highest place in the spiritual composition of man's soul belongs to the Neshamah, which is the connecting link between the individual man's soul and the universal soul, as all souls are a part of the Creator Himself.





The mystical marriage of Moses to the Shekhina, during his earthly life, the only mortal destined for that union.

The Mystical Marriage of Moses to the Shekhina

When God said to Moses, "Draw not nigh hither" He also said: "Put off thy shoes from thy feet". By these words He enjoined him to part from his wife and attach himself to another wife of holy radiance—the Shekhina. The drawing off of the shoes removed

him from this world and placed him in another world.

It is the same with a dead man, who left the world without children. The Shekhina does not gather him in, and he is driven to wander about the world. But God has pity on him and bids brother to redeem him so that he may set right. Now, if that redeemer is not willing to establish seed for his brother in this world—he must tie a shoe on his foot and the wife must loosen it and take it to herself.

Why was a shoe chosen for this purpose? Because the shoe was the support of the dead man in this world, and the woman by taking it—signifies that the dead man who was wandering about among the living, will no longer wander. She must dash the shoe on the ground to show that she has laid the body of the dead to rest. God then has pity on him and receives him into the other world.

Therefore it was that whoever desired to confirm an undertaking, took his shoe off and gave it to his companion...

(Zohar, Hukkah, (Numbers))





House of Israel receiving the "Queen" and "Bride" Sabbath, with two Angels and six weekdays on her sides.
(Read the Hymn of Reb Isaac Luria -The Garden of Appeltrees')

חֶסֶד אֶזְמִיר בְּשִׁבְחֵיךָ יִפְּרוּחֵיךָ

*I will sing Hymns
To pass through openings
Of the Garden of Appaletrees
They, the holy ones.
We prepare for her now,
(for the bride Sabbath)
A fresh set table, (with)
A lightenea glittering/lemonah
Shining upon the heads.*

Right and left companions,
Between them the Bride (Sabbath)
Adorned with Jewellery
And well attired.

He embraces her, her husband,
And all, all of her,
To give her great comfort.
All pains and grieves vanished

Lamentations and grieves
Became void and cease,
Because of the new face,
New spirit, and new soul.

Rejoice more and more
Twice as before,
Light came with her,
Blessings increase.

Come near, best-men,
To prepare for her, bride (Sabouth),
More various courses,
Fish and young fowl.

Provide spiritual delight
For the new Soul
With thirty two
And with three wine branches.
(there are 32 rules to study
the Torah. The Torah again
is divided in three - תנ"ך.)

זמר בשבחיך למעל גו פתחין דבחקל מפוחין דאינון קדישין
 זמן לה השמא בפתורא חסמא ובמנחתא טבתא דחורא

על ריטציון:

למִינָה וְשֵׁמָכָּה וּבִינֵיהֶן כָּל הַבְּקָשׁוֹתֶיךָ אֲזָלָה וְסָאֲנִין וְלְבוֹשֶׁיךָ
לחֶבֶק לָהּ בַּעֲלָהּ וּבִיסוּדָה דִּילָהּ דַּעֲבִיד גִּזְמָה לְהַיָּהּ פִּמְיוֹ

三才圖會

וְעַתָּה יֵחִין אֶף עֲקֵתִיךָ בְּסֵלֶךְךָ וְשִׁבְתִּיךָ בְּרֹם אֲנֹפִיךָ מְדֵתִי וְיִרְחֹמֵן
עִם נַפְשִׁיךָ:

חֲדָרֵי סֹגִי יָתִי, וְעַל חֲדָא מִרְתִּי, נִהְיָרָא לִּהּ. יִמְסִי, וּבִרְכָּאן דְּנִפְשִׁין:
אִקְלָרִיבוּ, שׁוֹשְׁבֵיבֵינוּ, עֲבִידוּ תְּקוּנֵינוּ, לֹא פִשְׁטָא זֵידֵינוּ, וְנִגְנִיז עִם רַחֲמוּנֵינוּ.

מִן הַמִּצְוֹת וְהַמִּשְׁפָּטִים וְהַמִּשְׁכָּלִים וְהַמִּשְׁכָּלִים וְהַמִּשְׁכָּלִים
שֶׁבַע שָׁנִים:

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בסינינו:

אֲסִיפֶה לְדִרְוֹמָא מִנְּתַת דְּסִתִּיכָא וְשִׁלְחֵן עִם נְהֵמָא בְּצִפּוֹנָא אֲרֻשִׁין
 בְּחִמְרָא גּוֹ כְּסָא וְיִדְאֵנִי אִסָּא לֵארוֹס וְאֲרוֹסָה לְהַפְסֵפֵא תְּלֻזִין

עלֵבָד לֹאן כְּתִירִין בַּמֶּלֶךְ יִקְרִיוּ בְּשִׁיבָעִין עֲטוּרִין דְּעַל גְּבִי תַמְשִׁין:

אָשׁ בֵּיתֶיךָ יִשְׂרָאֵלִים מַסְאֲבִין דְּרַחֲמִין חֲבִילִין דְּמַעֲקִין וְכָל זֵיי חֲבוּשִׁין :

ד'יערשטע אומוות פון די שורות שטעלן צונויפדעם מחבר'ס נאמען אני יצחק לוריא בן שלמה
The first letters of the Hymn-lines read together the authors name - Isaac Luria ben Shlomo
This is the first of his three Sabbath-meals Hymns.

פריע איבערזעצונג אין אידיש און ענגליש, און באמערקונגען זינען פון הרב דר מרדכי גערספל

הַסֵּקל תַּפְּוּחֵיךָ אֶזְמַר בְּשִׁבְחֵיךָ דַּעַר עֲפַעֵל־וְיֹאכֵל־

דינגען א ליבעזאג, מיט איהם דורכצוגעהן דעם עפעל גארטן פאר די הייליגע.

דעמאלט, מאנשאג, דינסטאג פון לינקס, מיטוואך, דאנערשטאג, פרייטאג פון רעכטס) צווישן זיי די כלה (שבת) באפוצט מיט ציערליך

און אלעס פון איהר, פארשאפט ער איהר פרייד, אלע שמערצען און דאגות געשטילט און פארטריבן.
וועטאגן און קלאגן ווערן בטל און שטום, ווייל ס'קומט אן א'י פנים א פרינצער גייט און וועט (ישיבה ימירה, ביצה טו)

שלאפן דער נשמה (העכטסן מענויג) דעם גלייכן דוים יונגערן, (פאר דער קניינושבת) מיט מער גוט געשטאמקע שפיזן און יונגער עופות אלערליי זאכן און מער געניסט (שמחה) צוויימאל אזויפיעל, ווייל כ"כ ווערט איהר געגעבן (דער נשמה יתירה) און ברכות זעהר פיל.

און די דריי ווייניגסטאק-צווייגען. (ת"ך) קרוינען האט זי זיבעציג, ^{זיבעציג אויטות פונ'ם קידוש, אחוץ דאס (אין) זיבעציג וואס די ספרדים זענען נישט שבת.} פארצייטונג און פארנומען איז זי ^{שבת} פארנומען גלאנץ, מיט אלעם הייליגסטען.

ד' האב אוועקגעשטעלט אין דרום-זייט די מויר פון דעם געניסען זייענשוועגן פון אלעם גוטען און האנג-
 108 (הקדמה) אז ס'זאל רוהען אויף דין פאלק, (שכינה) און ס'זאל קענען געניסען זייענשוועגן פון אלעם גוטען און האנג-
 ע וועסטן, אינטערסאנטער אייביגער גאט, האט אלץ צוערשט צונויפגעשמידטן (קריסטוס) עס זאל זיין דער ווייל

און מיט וויין אין כוס, און מיט צוויי געבונדענע הדסים, ווי פאר חתן
מאכען פאר זיי קרוינען. מיט ווערמערטערטער מיט זיכטציג קרוינען (ווייבער)

זעקסער פארבונדען, און ארום אלע מינים זאכען פארזאמעלט. אויפגעהערט און אזעק זיינען אלעס אומזוירדען

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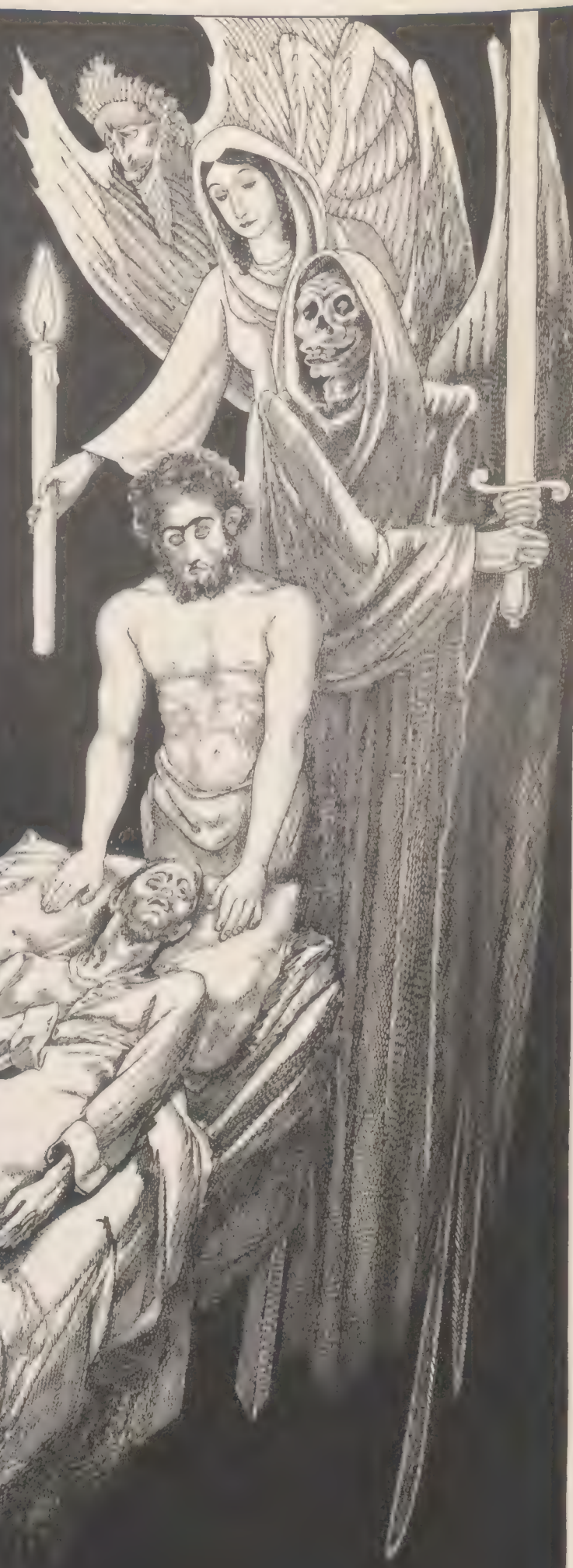
When a man is about to depart from life, Adam, the first man, appears to him asking: Why and in what state he leaves the world? The man says: "Woe to thee, Adam, that through thee I have to die." To that Adam replies: "My son, I transgressed one commandment and was punished for it. See how many commandments of your Master, negative and positive, you have transgressed..." (Zohar, Bereshith)

When a man is on his deathbed, three messengers are sent to him, and he sees what other men cannot see in this world. That day is a day of heavenly judgement on which the King demands back His deposit. He sees the angel of death standing before him with his sword drawn,... Before a man dies he beholds the Divine Presence, Shekhina, towards which the soul goes out in great yearning; and after it has left the body what other soul will cling to it?...

After the soul has left the body, and the body remains without breath, it is forbidden to keep it unburied. For a dead body which is left unburied for 24 hours causes a weakness in the limbs of the Chariot and prevents God's design from being fulfilled; for perhaps God decreed that he should undergo a transmigration at once on the day that he died, but as long as the body is not buried the soul cannot go into the presence of the Holy One, nor be transferred into another body.

So long as the body remains unburied the soul suffers pain and an unclean spirit rests upon the body seeking to defile it further...

(Zohar, Leviticus)

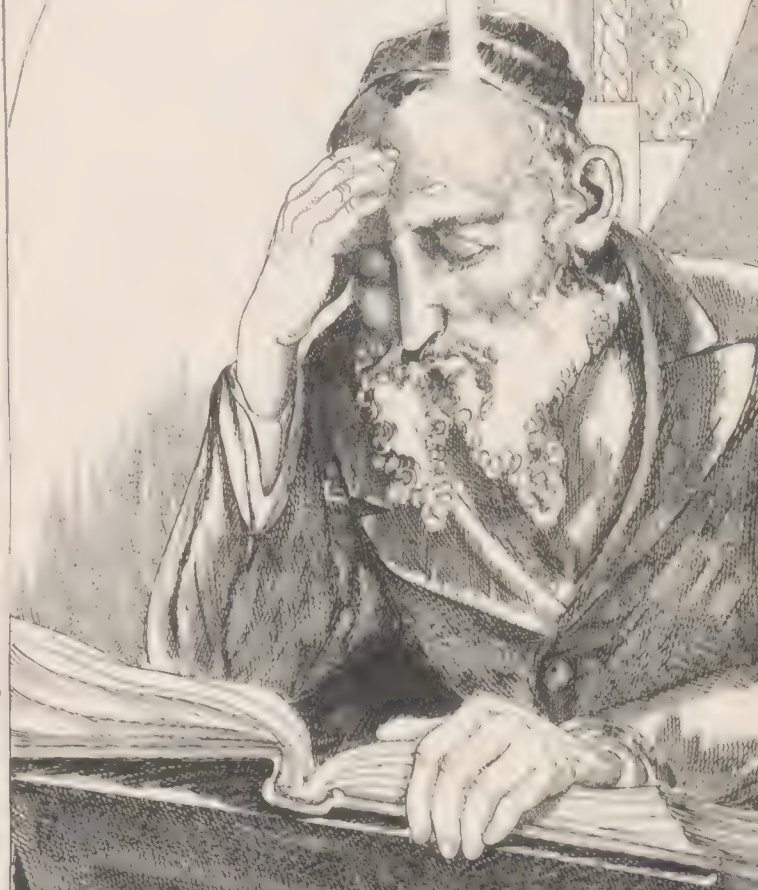


R. Simeon said: "How greatly is it incumbent on a man to study the Torah day and night! For the Holy One, blessed be He, is attentive to the voice of those who occupy themselves with the Torah, and through each new discovery made by them in the Torah a new heaven is created... Our teachers have told us that at the moment a man expounds something new in the Torah, his words ascend before the Holy One, blessed be He, and He takes it up and kisses it and crowns it with seventy crowns of graven and inscribed letters..."

When a new idea is formulated in the field of the esoteric, secret, wisdom, it ascends and rests on the head of the "Zaddik, and then it flies off and traverses seventy thousand worlds until it ascends to the — Ancient of Days".

And inasmuch as all words of the "Ancient of Days" are words of wisdom comprising sublime and hidden mysteries, the words of wisdom that was discovered here when they ascend are joined to the words of the "Ancient of Days", and become an integral part of them "... At that moment the "Ancient of Days" finds satisfaction therein above all else"...

(Zohar, Prologue)





God as the Protector of Israel, Ruler of the world and the First Cause.

Besides the three aspects in approaching God as He, You and I, the student of the Zohar finds three other approaches, or designations of God indicated there. The first is God as the Community of Israel; He is here the National God of Israel. He is the Protector and Guardian of the People of Israel. His chosen people. He is the God of Abraham, Isaac and Jacob, He is with their children wherever they are, in their land or in exile. He manifests His presence through the Shekhina, the connecting link between God and His people. God Himself is on His Throne surrounded by His angels and Hayoth, the four Holy animals with faces of man, lion, ox and eagle, corresponding the four spheres Atziluth, Briah, Yetzirah and Assiah.

The second designation is God as the King of the world, the Holy King of Kings, of peoples, of all creatures. He is the Tree of Life, the Holy One, Blessed be He, (קדוש ברוך הוא). He is the moral principal. Through His commandments man know what is good and what is evil and live by them. Man know God through his own soul, his Neshamah, the connecting medium between the Holy One, the moral perfection and man, who strives to that perfection.

The third understanding of God is as the Hidden Ein Sof, the First Cause of all that exists. He is God, the Ancient One, the nearest to "עתיק קדמון". He is not only the God of Israel, or the King of Kings, the King of all peoples — He is the Creator of the universe, the One which must be sought for but can never be found. He is the Supreme Wisdom, the Hochmah, which is evident in the creation of things large and small. Through Hochmah in us we recognize His presence and it is the link between Him, the Creator and, man, His creation.

The first approach is the national, God as Protector of Israel, the second — the moral, or emotional — God as the Ruler of All, and the third is the philosophic — intellectual, God as the first cause. But they are all included in one and only God. The first — is personal and local, the second is also personal but not local, the third is not personal and not local.

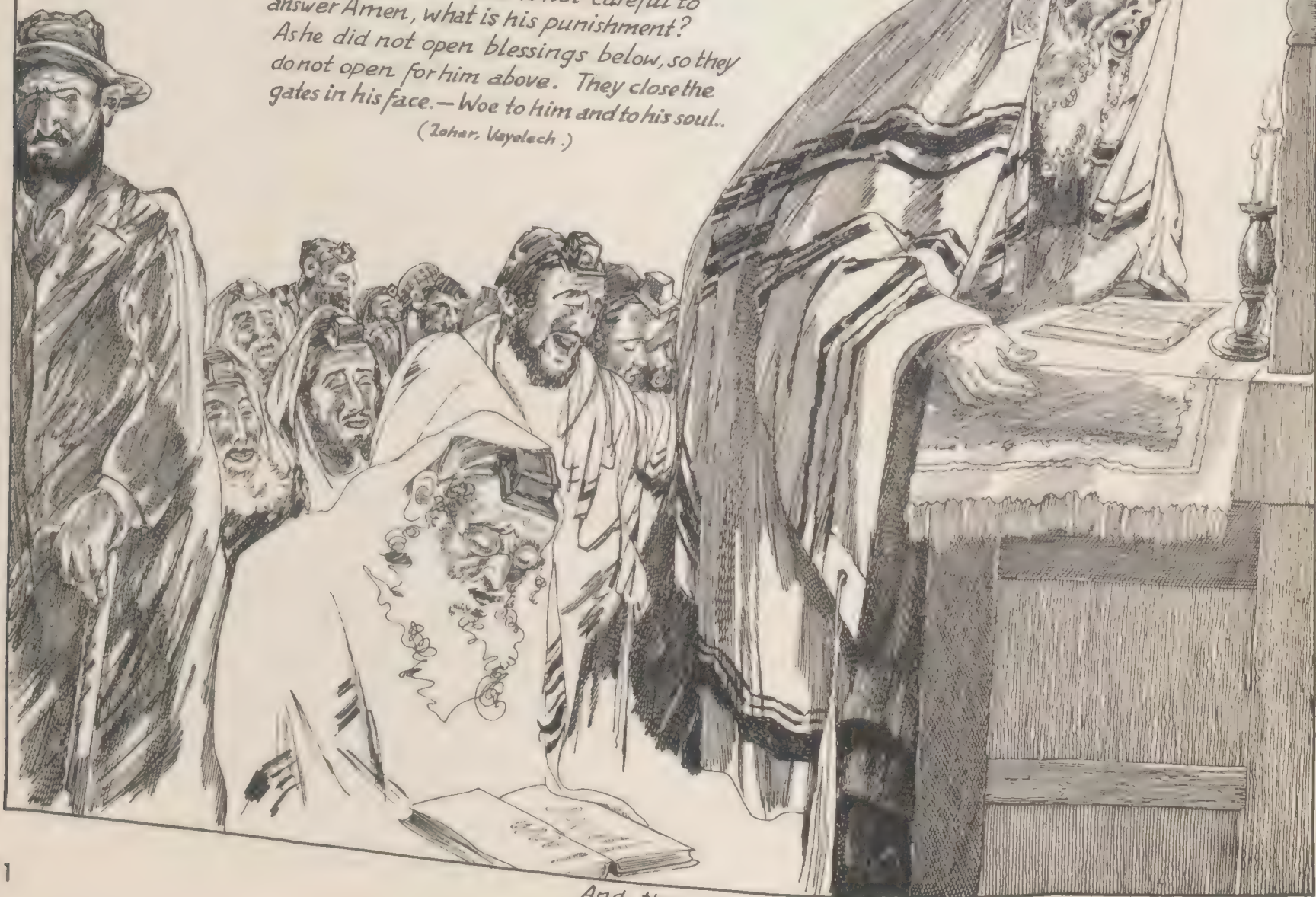
(See the Appendix by Maurice Simon to the fifth volume of the english translation of the Zohar)




... One who does not know how to unify the Holy Name, to bind the knot of faith, and to bring blessings to the proper place, who ever does not know how to honor the Name of his Master—were better not to have been born. R. Judah says, that these words apply to one who does not answer Amen with devotion, since we have learned: "Greater is he that answers Amen than he that says the blessing."

When Israel below are careful to answer Amen with fitting devotion, many doors of blessing are opened for them above, many blessings are spread through all worlds... For this Israel receive a reward in this world and in the next. When a man who was careful to answer Amen departs from this world, his soul ascends and they proclaim before him: "Open the gates before him, as he opened gates every day by being careful to answer Amen. But if one hears the blessing from the reader and is not careful to answer Amen, what is his punishment? As he did not open blessings below, so they do not open for him above. They close the gates in his face. — Woe to him and to his soul..

(Zohar, Vayelech.)

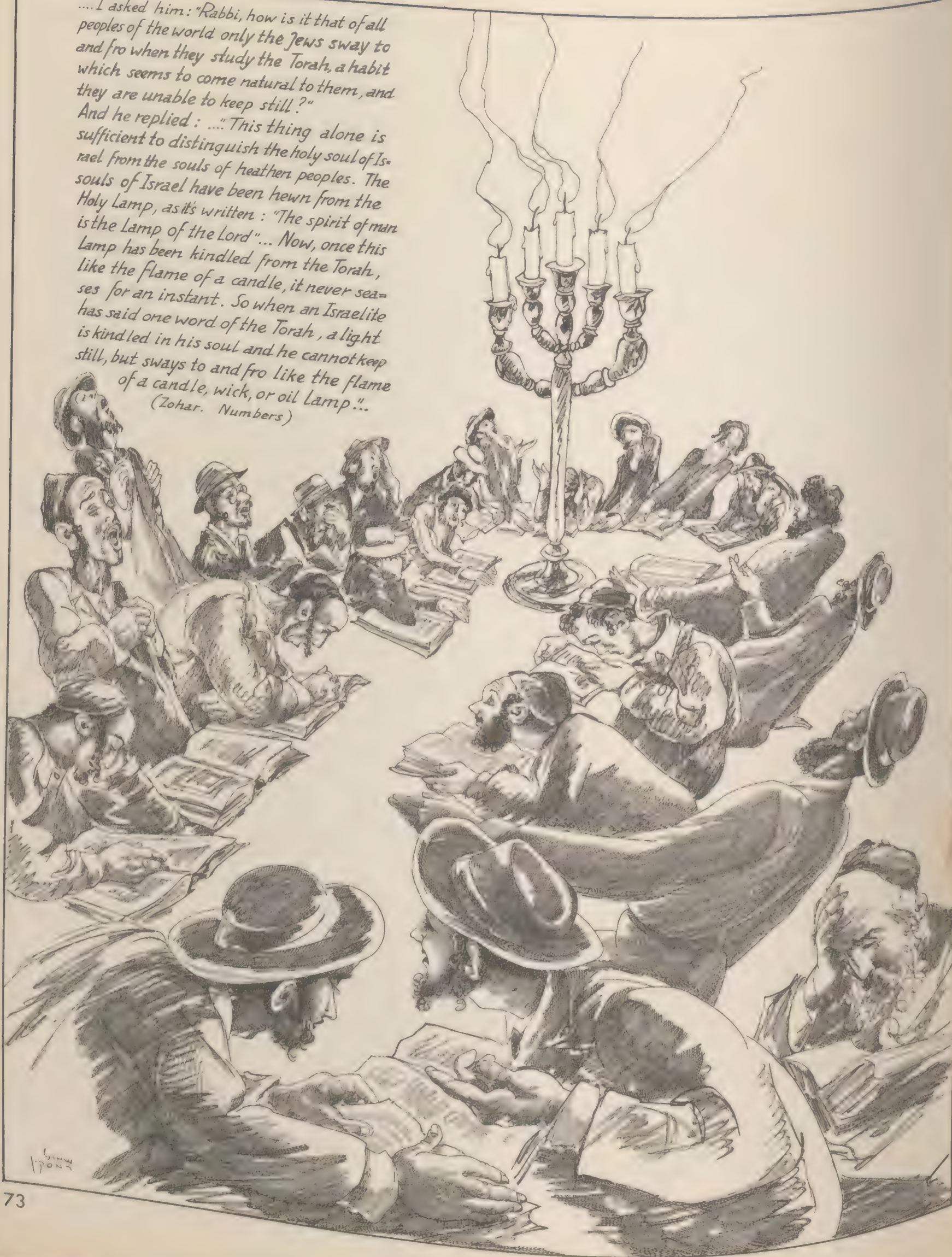


And they say Amen

R. Simeon was once going along with R. Eleazar, R. Abba, R. Hiya, R. Jose and R. Judah. They came to a waterstream, and R. Jose slipped down in his clothes into the water. He said: "I wish this water had never been here." Said R. Simeon to him: "You must not say that. This is for the service of the world, and it is forbidden to revile a ministrant of the Holy One, blessed be He, they are appointed by Providence. It is written that 'God saw all that He had made, and behold it was good.' Even serpents, and scorpions, and fleas, and all things that appear to be pests - all are for the service of the world, though men know it not." As they went along, they saw a snake in front of them. Said R. Simeon: "Assuredly this creature is there to perform some miracle for us. The snake quickly crept in front of them and wound itself round a basilisk (a fabulous serpent whose glance was fatal) in the middle of the path. They then struggled until both were killed. When  they came up to them R. Simeon said: Blessed be God for this miracle, for if anyone had looked upon this creature while it was alive, or had been looked upon by it he would not escaped harm. Thus God makes all things His agents, and we must not revile anything that He has made... (Zohar, Leviticus)

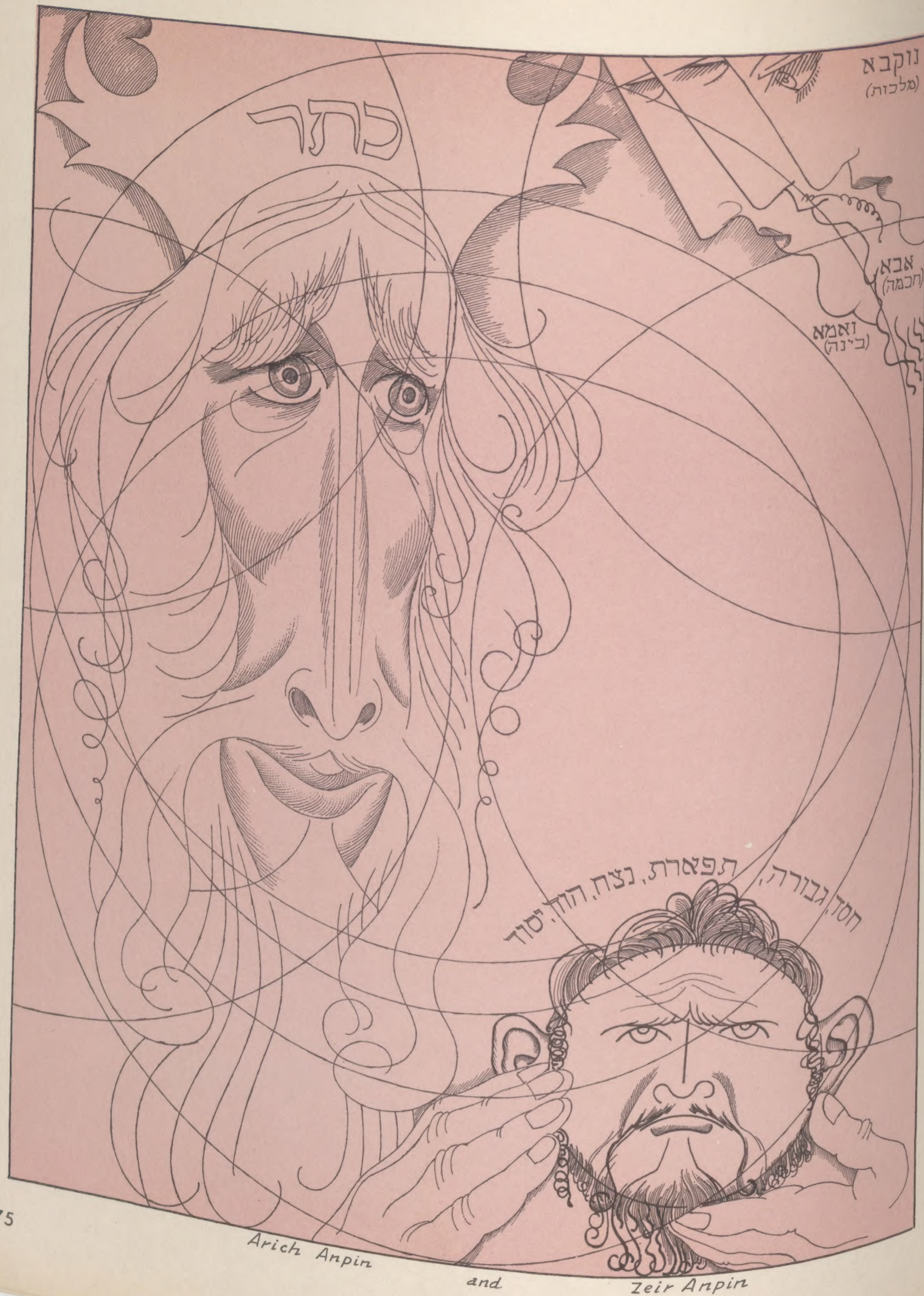


....I asked him: "Rabbi, how is it that of all peoples of the world only the Jews sway to and fro when they study the Torah, a habit which seems to come natural to them, and they are unable to keep still?" And he replied: "...This thing alone is sufficient to distinguish the holy soul of Israel from the souls of heathen peoples. The souls of Israel have been hewn from the Holy Lamp, as it's written: "The spirit of man is the lamp of the Lord"... Now, once this lamp has been kindled from the Torah, like the flame of a candle, it never ceases for an instant. So when an Israelite has said one word of the Torah, a light is kindled in his soul and he cannot keep still, but sways to and fro like the flame of a candle, wick, or oil lamp..." (Zohar. Numbers)



"And God made the two lights." It is fit and proper that two lights should rule, the greater light (the sun) by day and the lesser light (the moon) by night. The lesson we derive is that the male rules by day to regulate his household and to bring food and sustenance into it. When night arrives, the female takes command, and she rules the house, as it is written: "she rises while it is still night and giveth food to her house".—she and not he. Thus the dominion of the day belongs to the male and the dominion of the night to the female... (Zohar — Bereshith)





Arich Anpin

and

Zeir Anpin

Arich Anpin and Zeir Anpin

In Kabbalists writings one often meets with the terms Arich Anpin (אריך אנפין) Zeir Anpin (זעיר אנפין) a most difficult piece of symbolism to understand. There are many ways to approach it. One way is the idea that Arich Anpin, the long face, is the long suffering, merciful and loving God, the "El Rahum V' Hanun" (אל רחום וחנון) (האל האב הרחמן). The other, the Zeir Anpin, the short face, is the impatient attitude, the one that is not inclined to forgive, the El Nekamah (אל נקמה) (האל הנקמה) the God of retribution. This may lead to the Idea that Arich Anpin represents the universal moral law, while the Zeir Anpin is only the unstable human morality.

Far more difficult to comprehend is the symbolic meaning in the system of Partzufim in which Arich Anpin and Zeir Anpin are among the Partzufim. When in the endless stretch of time and space the Ein-Sof was to leave His repose and begin creation He could not well do it for two reasons. First: He occupied all the space, everywhere, with no room vacant for anything to be created. Because of that He had to restrict Himself, withdraw into the primordial point, by that making room to shine in His creative light out of which the universe was made.

The second problem was: how to send out His light, which is overpowering, too immense to be formed into anything, or make it hold its forms? Light had to be reduced in volume. The Creator therefore did send out ten streams of light, ten rays, the ten Sephiroth of different intensity, out of which by endless combinations the universe was made and abide. The ten Sephiroth are: Kesser (כתר) (Crown) which is, in the Ein-Sof itself, Hochmah (חכמה) (wisdom) the Idea of all creation, Binah (בינה) (Intelligence), Chesed (חסד, Mercy) Gevurah (גבורה, Judgement) Netzah, (נצח, Triumph) Hod (הוד, Glory) Tiferes (תפארת, Beauty) Yesod (יסוד, Foundation) Malchus (מלכות, Kingdom).

Each of the ten Sephiroth consists also of ten other lights, and when all additional lights in them reach 613 (תר"ג) and they all shine, then it is complete, and it is called a Partzuf - a person. This designation is applicable to things of universal proportions, and individual - like man, who has 613 parts in his body and 613 precepts to fulfill.

There are only five Partzufim, because not every Sephirah has the capacity to radiate in the full measure. Only Kesser, Hochmah, Binah and Malchus could do so and became Partzufim. Their names are: Arich Anpin (Kesser) Abba (Father, for Hochmah) Imma (Mother, for Binah) Nukvah (The feminine polarity, for Malchus) The six remaining Sephiroth, Chesed, Gevurah, Tiferes, Netzah, Hod and Yesod, taken individually, do not have the power to radiate to a degree of a Partzuf, but together they can reach the state of a Partzuf. It is named Zeir Anpin, and is represented by the Sephirah Tiferes.

So Arich Anpin, represented by Kesser is the Macroprosopan, the total-universal aspect of creation, Zeir Anpin, represented by Tiferes, is the Microprosopan, the limited, or human aspect of creation. It reflects nevertheless the creation, a drop of water in an ocean reflects the whole ocean. The difference between Arich Anpin and Zeir Anpin may also be said, is as between infinite potential energy and kinetic, actual, but limited energy. The first is hidden, like Ein-Sof, the other is manifested and realized. A somewhat rude example would make it clearer. The sun in the middle of its sky-road, shining in its full power, is impossible to look at and see it. The same sun in its setting, near the horizon, is visible to us, to our senses, and is open for inspection. In other words: Arich Anpin is the Creator and Zeir Anpin - the creation. In still clearer words: Arich Anpin is another name for God, and Zeir Anpin - another name for Man.





4, 13, 32, 70, 600,000 and everybody

There are many ways...

There is more than one way of understanding the Torah. Such are the four methods of inquiry indicated in the "Pardes" (פרדס) by the four Tanaim: Rabbi Ben Azai, Ben Zoma, Elisha Ben Avuah and Rabbi Akiba. The methods are of Pshat, Remez, Drush, and Sod. Next are the thirteen ways of which Rabbi Ishmael speaks, that the Torah may be expounded. (בשלוש עשרה מדות התורה נדרשת) (we read it daily in our morning service) (שחרית).

Then again, there are the thirty-two gates of wisdom mentioned in the Kabbalah, through which one can approach the symbolism and deep mysteries of the Torah. (לענין דיתורה לויס דא בר יוסי הגלילי און לויס קבלה לב נתיבות חכמה) Further are the seventy ways, the seventy faces that may shine from the Torah to the student who would approach it with a searching heart.

Later Kabbalists were inclined to widen the scope of interpretation of the Torah. Isaac Luria said that there is Six Hundred Thousand faces of the Torah, as many, as there were souls in Israel at the time the Torah was given from Mount Sinai.

This would lead to the meaning that understanding of the Torah is given to every man according to his own light. The Torah sends a ray of revelation to every person, and gives him the right to interpret it in his own way according to the roots of his soul.





MI and MAH

Lift up your eyes on high and see: Who hath created all these?

Lift up your eyes to that place to which all eyes are turned, and ask: MI (מי) Who is the one that created these?

You will soon realize that He is ever to be sought and never to be found. That high extremity is called MI.

Then you turn to another extremity, the one placed in you, with another question: MAH (מה) What? What is the difference between the two

questions: MI and MAH? It is that after you inquire, reflect and search for the highest knowledge, you turn to the MAH as if to say: What do

all the searching achieve? Everything is as baffling as at the beginning. May it be that there is a limit to what you are able, or allowed to know

Or is there a bolt that passes from extremity of MI, to the extremity of MAH? There must be such one. Because you never stop searching and asking

MI — WHO? (Zohar, Prologue)





DOTS, LINES, LETTERS, NUMBERS, NAMES
AND CREATOR OF THE UNIVERSE